WASHTENAW

JEWISH NEWS

February 2008 Shevat/Adar 5768 Volume XXXII: Number 5 FREE

Temple of Song: musical concert at Interfaith Center

WJN *staff writers*

A musical concert based on Hebrew chanting will be presented by Danya Uriel and Eyal Rivlin, a married couple who together form the singing duo known as "Temple" on Sunday, February 17 at 7 p.m. The concert will be held at the Interfaith Center at 704 Airport Blvd, with tickets available at the door for $12. No previous musical background or knowledge of Hebrew is necessary.

American singer Danya Uriel's angelic soprano and Israeli-born guitarist Eyal Rivlin's hypnotic instrumentation blend to offer Hebrew chants that honor the sacred and foster inner healing and inspiration. Celebrated as both "fresh and hip" and "true and shining mystical leaders," Temple brings a fusion of ancient texts and modern sound to their original music.

Danya and Eyal have created an accessible way to reclaim profound practices in a modern context. Hebrew chanting invokes the collective consciousness of four millennia of ancient mystical teachings. These powerful chants can be used for meditation, healing, prayer, and as vehicles to connect with the rhythm of the Jewish year. While they can be listened to simply for enjoyment or relaxation, they also can be used to invoke a particular energy that is needed in one's life or in the world.

Danya Uriel and Eyal Rivlin

Danya Uriel grew up surrounded by her musical family in the mountains of Colorado. She has been composing devotional music for as long as she can remember. A desire to learn and travel drew her away from home to receive her degree from Wellesley College in Massachusetts, to spend a year studying Hebrew in Jerusalem, to live in the wild jungles of Mexico, and to work with children in California inner cities. Now making her home in Boulder, Danya finds deep fulfillment in composing and sharing original Hebrew chants, wrestling with and revitalizing the ancient texts of her ancestors.

Eyal Rivlin has a passion for celebrating music, dance, science, and spiritual growth that led him from the Tel Aviv music scene on a pilgrimage of discovery through Europe and India to the United States, and a master's degree in transpersonal psychology. Eyal inspires joy through performing, teaching, and facilitating musical events. ■

To learn more about Eyal Rivlin and Danya Uriel, or to order their CD, visit www.HebrewChanting.com. For more information on the February 17 concert, call Yair Rivlin at 330-9338.

New course explores role of Jewish faith and belief

Rabbi Altar Goldstein, special to the WJN

Our beliefs color the way we see the world and help us to make sense of the inevitable challenges that confront us. This February, the Rohr Jewish Learning Institute will unveil "Beyond Belief," an intriguing new course at over 250 affiliates across the globe. Beyond Belief provides an innovative look at the process whereby our lives are enriched and deepened by thinking about faith. Fresh, provocative, and insightful, JLI's new course is designed to help students take a closer look at how their beliefs can bring meaning to their lives and guide their choices in the real world.

"Many people grapple with fundamental questions of belief and its place in their lives," explains Rabbi Goldstein. "Beyond Belief reclaims faith as a uniquely Jewish value, while recognizing that it is not a static formulation to be unthinkingly accepted," continues Rabbi Goldstein. "Jewish faith is a dynamic, powerful force within us that must be continuously fed by thinking, feeling, and doing."

Beyond Belief draws on 13 key principles of faith identified by Maimonides, the pre-eminent Jewish thinker. Students will examine the logic and role each principle plays in shaping their world view. Students will also have the opportunity to grapple with ideas that sometimes seem remote, and to gain insight into the process by which these and other beliefs are shaped and expanded. Taken together, these principles are a set of building blocks that allows students to construct a deep and nuanced understanding of what it means to live as a Jew.

"How does God communicate with us? Are we rewarded and punished for our behavior? Is there an afterlife? I am constantly

contiues on page 34

Torah Yoga With Rabbi Klotz

Allison Stupka, special to the WJN

Rabbi Myriam Klotz will present Torah Yoga to the community on Sunday, February 10. A pioneer in the field of yoga and Jewish spirituality, Rabbi Klotz has been practicing yoga for 20 years and is director of Yoga and Embodied Practices at the Institute for Jewish Spirituality, an organization devoted to rabbis, cantors and lay leaders who wish to deepen their spiritual connection. She also co-directs the Yoga and Jewish Spirituality Teacher Training program at Elat Chayyim Center for Jewish Renewal.

Rabbi Myriam Koltz

In her visit to Ann Arbor, Rabbi Klotz will offer two programs, one for people interested in experiencing Torah Yoga and another specifically geared to Jewish educators who wish to learn about incorporating yoga in Jewish ritual and education. Rabbi Klotz will introduce intriguing subjects such as accessing prayer through one's physical sense and experiencing the wisdom of Torah in one's own body.

The first session, open to the public, will be held on February 10, from noon to 2 p.m. at University of Michigan Hillel, 1429 Hill Street. The cost is $2 for students and $5 for the community. The second session, open to Jewish and yoga professionals, will be held the same afternoon, from 3:30–5 p.m. at Beth Israel Congregation, 2000 Washtenaw Avenue.

Participants are asked to bring their own yoga mat if they own one. Spare mats will be available. This program is sponsored by Hillel, The Jewish Federation of Washtenaw County, and Beth Israel Congregation.

To RSVP for the Torah Yoga sessions, or to get more information, contact Chris Stauffer at cstauff@umich.edu or 769-0500.

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Community

Letter to editor:

Two-state solution needs optimism

When Main Event guest speaker Michael Oren took a depressingly pessimistic view about achieving a just two-state solution to the Israeli-Palestinian conflict, he fed a decidedly un-Jewish outlook. Such an outlook is uncharacteristic of the Jewish community's activism on behalf of Israel and is unsupported by Israel's history. Looking back at Israel's creation, the obstacles we had to overcome were far greater than the obstacles to peace that now confront us. The American Jewish community sees Israel as our spiritual home, and when Israel is threatened, we never fail to stand by Israel's side. We must also be there in times of hope. With the launching of new negotiations at the Annapolis conference, that time is now.

For years, every poll conducted has shown that an overwhelming majority of American Jews support a U.S. brokered peace initiative between Israel and the Palestinians. Most recently, a survey found that sixty-eight percent of us are more likely to support a Presidential candidate who pledges an active role in negotiations, and that eighty-seven percent of American Jews support a two-state solution.

Our tradition teaches that we must never abandon hope; nor are we permitted to give up on what we've started, even if we're unable to complete the task ourselves. We survived centuries of persecution to emerge into the light of a newly formed modern nation; we must never allow our hopes and dreams for peace to be extinguished by doubt and despair.

Israel desperately needs our support as it bravely struggles to put an end to the cycle of death and destruction, and as it faces the prospect of difficult compromises to that end. There will always be people, on all sides, dedicated to thwarting the chances for peace. There will be others who would welcome peace if it came, but who indulge in such pessimism about the future that they discourage themselves and others from the hard work needed to make progress. We must never allow pessimism to prevent us from supporting Israel in the work of negotiating a just agreement. Now is the time for our community to rise to the challenge of peace.

Clare Kinberg, Aaron Ahuvia, Jonathan Cohns

Volunteers urgently requested by Israel

Joseph Herz, special to the WJN

Volunteers for Israel® (VFI) is reporting an urgent call for volunteers to work on special projects in northern and southern Israel, supporting the Israel Defense Forces (IDF). This involves working alongside Israeli soldiers doing such non-combat jobs as building fortifications and fences, and assisting with logistical tasks. These special projects continue through 2008; however, all IDF bases have plenty of vital work this winter and spring. More volunteers are needed immediately.

For 25 years, VFI volunteers from around the world have provided much-needed manpower on IDF army and service bases. Volunteers sign-on for one to three weeks, and the program provides free lodging, kosher meals, and work clothes on the bases. The VFI program is a meaningful, life-changing event that directly supports and benefits Israel, and it enriches the lives of participants, who are welcome regardless of their religion. Volunteers make new friends and contribute to Israel in a deeply satisfying, personal and direct way.

For more information, contact (866) 514-1948, (212) 643-4848, email info@vfi-usa.org, or visit www.vfi-usa.org.

Save the date for the 7th Annual Jewish Film Festival

Rachel Rosenthal, special to the WJN

Mark your calendars for the 2008 JCC Lenore Marwil Jewish Film Festival, which will take place May 11–15. The festival will showcase a variety of Jewish films over five days at the historic Michigan Theater on East Liberty. This year, the Film Festival will be a part of the community-wide Celebrate Israel at 60 festivities and will showcase several Israeli films in honor of Israel's 60th anniversary.

The Lenore Marwil Jewish Film Festival in Ann Arbor is presented by the Jewish Community Center of Washtenaw County in association with the Jewish Community Center of Metro Detroit and the Michigan Theater. Ann Arbor chairs are Roberta Tankanow, Rachel Seel and Levana Aronson. The festival will also take place in Commerce Township, Birmingham, Windsor and Flint.

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WASHTENAW JEWISH NEWS

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Special thanks
Emily Eisbruch

The Washtenaw Jewish News is a free and independent newspaper. It is published monthly, with the exception of January and July. It is registered as a Non-profit Michigan Corporation. Opinions expressed in this publication do not necessarily reflect those of its editors or staff.

The WJN is supported by the donations of the businesses appearing within these pages.

Member of
American Jewish Press Association

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Signed letters to the editor are welcome; they should not exceed 400 words. Letters can be emailed to the editor at wjna2@aol.com. Name will be withheld at the discretion of the editor.

Circulation: 5,000

Subscriptions:
$12 bulk rate inside Washtenaw County
$18 first-class subscription

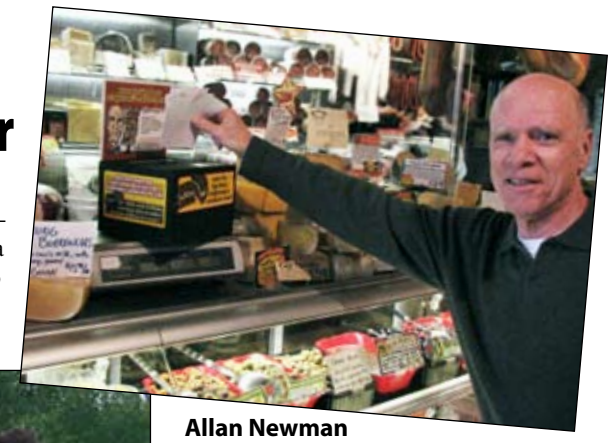
The deadline for the March *Washtenaw Jewish News* is Friday, February 8.
Publication date: February 27.

Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

Best Zingerman's Sandwich Contest benefits Peace Neighborhood Center

Emily Eisbruch, staff writer

Which Zingerman's sandwich is the absolute best? Now there's a chance to make your opinion known on this intriguing question and at the same time to benefit Peace Neighborhood Center, a wonderful community organization that provides a wide range of programs to children, families, and individuals in need. The "Best Zingerman's Sandwich" contest includes voting for favorite sandwiches from mid-February to mid-March and then a final taste off on Thursday, March 13.



Allan Newman at the ballot box

Children at the Peace Neighborhood Center

The contest

Few can resist getting involved when an exciting culinary adventure mixes with supporting a great community cause, and that's exactly the idea behind the Best Zingerman's Sandwich contest. To participate in this contest, you simply go to Zingerman's Deli (at 422 Detroit Street) between February 15 and March 13 and cast your vote or votes.

It costs only $1 to cast a single ballot, and the good news is that multiple voting (Chicago-style ballot box stuffing) is encouraged. That's right, you can vote as many times as you want. You can cast 20 votes for a single sandwich (say #11, J.J.'s Pastrami Special) or you can vote multiple times for several of your favorite sandwiches.

As the grand finale to the month of voting, there will be a Final Four party on the evening of Thursday, March 13, from 6–9 p.m. in the Zingerman's Delicatessen Big Top Tent. At this event, participants will taste the final eight sandwiches. Four of these sandwiches will be the top vote getters from the month of voting and four will be contest mastermind Allan Newman's personal favorites. (Newman's favorite four happen to be: #2 Zingerman's Reuben, #18 Georgia Reuben, #67 Jon and Amy's Double Dip and #102 Nathan's Double Play.) The event will feature live music and be served by a couple dozen "menu celebrities" (local notables who have had sandwiches named for them.)

After the Final Four tasting is complete, a decisive last vote will be taken by all present (one vote per person this time) and a grand winner sandwich will be crowned. The evening will also include a drawing of all who voted during the entire month of balloting, with the winner receiving a free Zingerman's sandwich every month for life! Attendance at the Final Four party is $100 per person, with all proceeds donated to the Peace Neighborhood Center.

According to Zingerman's co-founder Paul Saginaw, "This is a really unique and fun contest to benefit the Peace Neighborhood Center, which does very important work right here in Ann Arbor. We hope to get maximum participation from the whole community. All of us here at Zingerman's are eager to find out which sandwich our customers consider to be the very best."

Inspiration

The Best Zingerman's Sandwich contest and fundraiser was inspired by Peace Neighborhood Center Board President and self-proclaimed "Zingerman's scholar" Allan Newman. Newman himself has an impressive history of testing and enjoying Zingerman's sandwiches. A few years back on a whim (he explains that "somebody had to do it!") Newman set out and succeeded to taste every Zingerman's sandwich. That included both sandwiches currently on the menu and those that had been retired and removed from the menu. This amounted to consuming a grand total of 193 sandwiches over a period of about ten years. Newman says, "my family was amused by my quest to try every Zingerman's sandwich, but they never complained, since they got to eat a lot of delicious sandwiches too."

Newman and his wife Roddy Wares have long been supporters of the Peace Neighborhood Center, with Newman serving on the board for six years, as president for the past two. "Peace Neighborhood Center and its programs really break the cycle of poverty and that's not an easy thing to do," he explains. "There are many stories of young people whose lives have been changed by the services Peace offers. We use a wrap-around approach, including after school programs, tutoring, camps, college and career counseling, and advocacy. Each year about six to eight kids who have been part of the Peace Neighborhood Center's programs go to college from families where they are the first person in the extended family to attend college."

In a moment of inspiration, Allan Newman and his good friend, Bob Guenzel, realized it would be terrific to create a contest that combined the love for Zingerman's sandwiches with an opportunity to benefit the Peace Neighborhood Center. Newman talked to Zingerman's co-owner Ari Weinzweig and the idea took off, with a goal of raising $20,000 for Peace Neighborhood Center.

So go ahead and stuff that ballot box at Zingerman's deli any time between Febraury 15 and March 13. As Allan Newman says, "let the obsessing and arguing begin and may the best sandwich win!" Remember, every cent of every dollar goes to Neighborhood Peace. ■

For more information on the outstanding programs of the Peace Neighborhood Center, visit http://peaceneighborhoodcenter.org.

To purchase tickets for the all-important March 13 Final Four event, call 663-3400 or stop by Zingerman's Delicatessen at 422 Detroit Street.

Hillel's Top Chef Showdown

Whitney Lacefield, special to the WJN

Break out the hot plates and bring on the Ramen—University of Michigan Hillel is bringing Bravo's Top Chef Season Two winner, Ilan Hall, to campus for a showdown against Hillel's very own Chef Emil. Two dynamic chefs will go head-to-head in a competition on Sunday, February 10, at 3:30 p.m. in Hillel's Green Auditorium.

Chef Ilaan Hall

Ilan Hall is based in New York and has been cooking professionally for only three years, but he says three years of experience in New York is like 20 years anywhere else. His expertise is Spanish cuisine; his training was done through the Lorenzo de Medici Apicus Program and Culinary Institute of America.

U-M Hillel's Chef Emil was born and raised in Ortonville, Michigan. His cooking experience and training ranges from Ireland to San Francisco and back to Michigan. No one knows kosher cooking like Emil. His legendary brisket has put him on the map as the kosher king of the Midwest.

Tickets for the chef showdown are $5 for students and $10 for non-stdudents/community members. Proceeds from this event will go to sponsor Hillel's JPOG (Jewish Perspectives on Globalization) in support of their upcoming alternative spring break trips to Nicaragua, Rio de Janiero and New Orleans. For more information, call 769-0500 or visit www.umhillel.org. ■

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Noon. Dairy Lunch Buffet $3
1 p.m. Games and Activities
A variety of games and activities to enjoy, including Mahjong, quilting, art projects and poker. Bridge and/or bingo upon request.
1:30 p.m. Yiddish Speaking Group
At the Michigan League on the U-M campus.

Thursdays

10 a.m. Fitness Fun with Maria Farquhar
$4, or 3 for $10
11 a.m. Current Events with Heather Dombey
A Jewish perspective on this week's news
Noon. Dairy Lunch Buffet. $3.0
1 p.m. Thursday Special Events and Presentations (see next colum for details)
2:15 p.m. Literary Group with Sidney Warshausky

Fridays

1:30 p.m. Yiddish Reading Group
Call Ray Juni for location at 761-2765

Thursday special events and presentations

February 7: 1 p.m.
Photo Workshop
Learn about photography with Professor Chethuk, using a photograph already taken and printed. Participants should bring a photo shot with their own camera.
February 14: 1 p.m.
Library for the Blind
Librarian coordinator, Margaret Wolfe, of the Washtenaw County Library for the Blind, will speak about blind and disabilty services.
February 21: 1 p.m
Yiddish Open House (YOH!)
Learn about Yiddish in English and enjoy an entertaining presentation featuring Yiddish culture.
February 28: 1 p.m.
Neighborhood Senior Services
Learn about home devices to help seniors age at home. Director of Services, Dawn Vogel, will bring along some of the aids NSS provides. Given eligibility, there is also money for provision of equipment.

Quality Jewish films available for rent from the JCC Gelman Jewish Heritage Video Collection

Halye Aisner, special to the WJN

Looking for quality Jewish films to rent? Come to the Jewish Community Center of Washtenaw County and peruse the Gelman Jewish Heritage Video Collection. There is a large variety films available in DVD and VHS formats, both new releases and old favorites. Here are just a few examples from the extensive collection: the Israeli films *Yossi and Jagger and Kippur*; German films *Nowhere in Africa* and *Europa Europa*; American films *Avalon* and *Annie Hall*; documentaries *Warsaw Ghetto Uprising* and *Homage to Chagall*.

The entire catalog of films is available for viewing at the JCC. The cost for a week rental is $2 for members and $3 for non-members. For those who can't get to the JCC, films can be mailed. For more information call the JCC at 971-0990..

JCC and HDS to host Judaic art exhibit by Orly Lauffer

Halye Aisner, special to the WJN

The Jewish Community Center of Washtenaw County and Hebrew Day School will host an art exhibit featuring works by Israeli artist and former Ann Arbor resident, Orly Lauffer from February 4 through February 13 at the JCC. A reception with the artist will be held Tuesday, February 5, from 7–9 p.m.

Lauffer's work, strongly influenced by Islamic and Persian motifs, resonates with her Moroccan ancestry. Indicative of Orly's style is the emphasis on minute details and intricate border work that is reminiscent of Arabesques. Based in Jerusalem, Lauffer is also known for her intricate customed-designed Ketubot and other commissioned works of Judaica.

Exhibited in galleries and museums in Israel, North America, Europe, Australia, South Africa and elsewhere, Laufer's work also graces synagogue windows, arks and sanctuaries.

For more information or to RSVP for the reception, contact the JCC at 971-0990.

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JFS Dinner with the Family honors Super Volunteers

Carol Lessure, special to the WJN

Jewish Family Services of Washtenaw County will return to its highly successful Dinner with the Family fundraising event this year and host a special reception honoring its volunteers. Dinner with the Family will take place on Sunday, March 30. On this evening, roughly 30 families host members of the community for a dinner at their homes or favorite restaurants. "This event combines three things most people love: cooking, entertaining and eating," notes Board President Steve Gerber. "Many people prefer the intimate setting to the usual larger events."

PHOTO BY GREGORY FOX PHOTOGRAPHY

Dinner with the Family 2007: at Sue and Larry Adler's home

This year, funds raised by this event will support a more robust and responsive youth and family program at JFS. The agency recently hired its first program coordinator for youth and family services and in recent months has seen a sharp upswing in requests for support and help from families in crisis. Thus far, this two-year initiative has been supported entirely by individual donors and Benard L. Mass Foundation and continues to need focused fundraising to continue its development.

Dinner with the Family will be chaired by Sharon and Chuck Newman. This event is a creative and enjoyable way to raise funds for such a worthy cause," said Sharon Newman. "In past years, we have been guests but we are looking forward to hosting friends, both new and old, to have a wonderful and warm experience while supporting an essential local agency."

"The event is a great way to support JFS—an agency that fills a vital role for both the Jewish and broader community," said Sue Adler, who co-chaired the event with her husband Larry in 2006.

Once again, JFS will host a concluding reception with music and dancing at the end of the evening, at the Jewish Community Center of Washtenaw County. This year's reception will honor Past President Marjorie Checkoway and Past Vice President Mark Berg, who provided unmatched leadership during a period of incredible growth for the agency. JFS will also recognize contributions by former board members Israel Woronoff and Dean Solden, who recently moved off the board but remain involved with the agency. "The reception will be a celebration of these individuals that have sustained and nurtured JFS over the years," notes Gerber. ■

For Dinner with the Family menus, host information, and registration, visit www.jfsannarbor.org or call 769-0209.

Herzigs, Abramzon, honored by JFS

Carol Lessure, special to the WJN

On December 9, 2007, Jewish Family Services presented Phyllis and David Herzig, long-time JFS volunteers and supporters, with the Claire and Isadore Bernstein Award in recogniton for their significant contributions to JFS and the people served by the agency.

Phyllis and David Herzig received the Claire & Isadore Bernstein Award from Jewish Family Services.

The award was presented during "JFS at UMS," a reception preceding the Festival of Lights: Winter Solstice Concert with Leo Kottke and the Turtle Island Quartet, concert presented by the University Musical Society.

Phyllis Herzig has contributed countless hours to Jewish Family Services as a board member, volunteer, and social worker. She and David established the first endowment for JFS to support its ongoing work with older adults. "We were finally at a time our life that we could give back to the community," noted Phyllis Herzig. "We wanted to provide ongoing support for something we cared about."

JFS established the Claire and Isadore Bernstein Award to recognize people who like the Bernstein's give energy, expertise, and resources to support the community of Ann Arbor.

A newly established staff appreciation award was also presented at the event to the first recipient, Anya Abramzon, executive director of Jewish Family Services. Provided by an anonymous donor, this award will be provide $1,000 each year to a JFS staff member to cover their professional development expenses.

Jerry Lax presents a check and flowers to Anya Abramzon, executive director of Jewish Family Services as the first recipient of a newly established staff appreciation award by an anonymous donor.

Depression: JFS pushes forward with more conversations

Mira Sussman and Lisa Keefauver, special to the WJN

Jewish Family Services will again challenge the stigmas and taboos associated with depression as it convenes its third annual Depression Awareness: A Community Conversation on Sunday, March 2, at 2 p.m. This program drew hundreds of participants in 2006 and 2007 to discuss depression and ways to lower the barriers that prevent people from reaching out to one another.

"Depression is a real issue for many people and their families—impacting everyone involved—and leading to greater isolation and emotional distress. Yet, few people talk about it," says planning committee member Sue Rebner. "It is essential to acknowledge these problems. Community Conversations have helped people feel hopeful and given them a path to tackle these difficult issues."

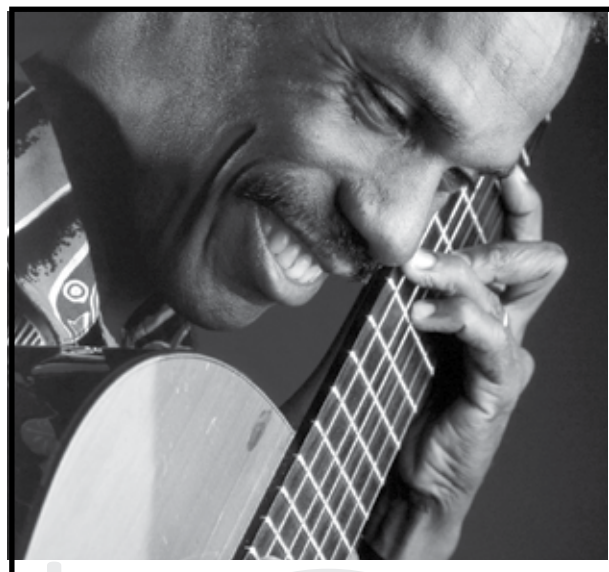
Toby Jacobowitz

The program was developed as a tribute to Toby Jacobowitz, a beloved member of the Jewish community, who took her own life as a result of depression. The first event featured community members who discussed their personal experiences with depression and suicide followed by small group discussions facilitated by trained professionals.

"We've heard at past events that families and friends really make a difference—hearing about others' experiences—can help you find a way to intervene even when it may not be initially welcomed," according to Rebner. "The underlying message—someone cares and you are not alone—can be incredibly powerful and ultimately appreciated by those coping with depression."

The Conversation continues next month with a similar program format. This year's event will focus on the ethics of intervention. A panel of people from all walks of life within our community will begin by sharing their own personal struggles and breakthroughs as they faced depression, anxiety, or suicide and what interventions helped them. Participants will discuss depression and intervention, choosing between four different aspects: (1) intervention with teens, (2) issues of women in transition, (3) therapeutic and medical interventions, and (4) legal rights and ethical responsibility.

The response to past programs has been incredibly positive—filling an obvious need in the community. If you or someone you care about suffers from depression, plan to be a part of the community conversation. The free event will be held on March 2, from 2–4:45 p.m. at the Jewish Community Center of Washtenaw County. A modest fee will be charged for professional attendees seeking continuing education credits to fulfill their professional development requirements. For reservations or further information, contact JFS at 769-0209. You can also register at www.jfsannarbor.org.



129th UMS Season 2007|2008

February

Assad Brothers' Brazilian Guitar Festival

SÉRGIO AND ODAIR ASSAD | BADI ASSAD
ROMERO LUBAMBO | CELSO MACHADO
FRI, FEB 1 | 8 PM
Rackham Auditorium

Brazilian-born brothers Sérgio and Odair Assad have set the benchmark for all other guitarists with their uncanny ensemble playing. This Brazilian Guitar Summit performs a program of works by Villa-Lobos, Gismonti, Piazzolla, and others. This concert is a nod to the famous Bossa Nova celebration at Carnegie Hall in 1962, which touched off an explosion of Bossa Nova on American radio and recordings.

Media Partners **WEMU 89.1 FM** and **WDET 101.9 FM.**

A Celebration of the Keyboard: Music for Piano, Four Hands

A Project of the Chamber Music Society of Lincoln Center
WU HAN | INON BARNATAN | GILBERT KALISH
ANNE-MARIE MCDERMOTT | ANDRÉ-MICHEL SCHUB
GILLES VONSATTEL
SAT, FEB 2 | 8 PM
Hill Auditorium

PROGRAM

Mozart	Andante and Five Variations in G Major for Piano, Four Hands, K. 501 (1786)
Mendelssohn	Andante and Variations in B-flat Major for Two Pianos, Op. 83a (1844)
Fauré	Dolly Suite for Piano, Four Hands, Op. 56 (1893-96)
Lutoslawski	Variations on a Theme of Paganini for Two Pianos (1941)
Stravinsky	The Rite of Spring for Two Pianos (1911-13)

Sponsored by DTE Energy Foundation

Hosted by **Dennis and Ellie Serras.**
Media Partners **WGTE 91.3 FM, Observer & Eccentric Newspapers,** and **WRCJ 90.9 FM.**

Chicago Classical Oriental Ensemble

Al-fursan at-talatha (The Three Musketeers)
The Music of Umm Kalthum
FRI, FEB 8 | 8 PM
Rackham Auditorium

The Chicago Classical Oriental Ensemble performs traditional instrumental and vocal music from North Africa, Egypt, Lebanon, Syria, Turkey, and Armenia. Their program features music by Zakaria Ahmed, Muhammad al-Qasabji, and Riyad al-Sunbati, three Egyptian composers who wrote music for the legendary Umm Kalthum.

Media Partner **The Arab American News.**

Guarneri String Quartet
Johannes String Quartet

SAT, FEB 9 | 8 PM
Hill Auditorium

PROGRAM

Bolcom	Octet: Double Quartet (UMS Co-commission) (2007)
Esa-Pekka Salonen	Homunculus (performed by Johannes Quartet) (2007)
Derek Bermel	String Quartet (performed by Guarneri Quartet) (2007)
Mendelssohn	Octet in E-flat Major for Strings, Op. 20 (1825)

Sponsored by University of Michigan Health System

Supported by **Linda** and **Maurice Binkow Philanthropic Fund.**
Media Partners **WGTE 91.3 FM** and **Observer & Eccentric Newspapers.**

Wu Man pipa and the Bay Area Shawm Band

SUN, FEB 10 | 4 PM
Rackham Auditorium

Wu Man is an internationally renowned virtuoso of the pipa, a lute-like Chinese instrument whose history dates back more than 2,000 years. Making her UMS debut she is joined by the Bay Area Shawm Band, among the most exhilarating of the gypsy bands in China.

The 07/08 Family Series is sponsored by **Toyota.**
Funded in part by the **National Endowment for the Arts.**

Christian Tetzlaff violin

THU, FEB 14 | 8 PM
Hill Auditorium

PROGRAM

Ysaÿe	Sonata for Solo Violin, Op. 27, No. 1
J.S. Bach	Sonata No. 3 in C, BWV 1005 (1720)
Bartók	Sonata for Unaccompanied Violin (1945)
Paganini	Four excerpts (Nos. 16, 6, 15, 1) from the 24 Caprices, Op. 1 (c. 1820)

Media Partner **WGTE 91.3 FM** and **Observer & Eccentric Newspapers.**

Noism08

NINA materialize sacrifice
JO KANAMORI conductor
FRI, FEB 15 | 8 PM
Power Center

At the vanguard of Japan's new generation of dancemakers, 33-year-old choreographer and dancer Jo Kanamori serves as the artistic director of Noism08, the only residential contemporary dance company in Japan. Making its UMS debut with this single performance of *NINA materialize sacrifice*, Noism08 showcases dancers of amazing virtuosity performing outrageously difficult choreography with machine-like precision.

Media Partners **Michigan Radio, Between the Lines,** and **Metro Times.**

Ahmad Jamal

AHMAD JAMAL piano | **JAMES CAMMACK** bass
IDRIS MUHAMMAD drums
SAT, FEB 16 | 8 PM
Hill Auditorium

One of the greatest all-time jazz pianists, Ahmad Jamal is best known as a major influence on the most recognizable name in jazz history: Miles Davis. The NEA Jazz Master has spent the better part of 60 years defining and redefining his trio.

Media Partners **WEMU 89.1 FM, WDET 101.9 FM, Michigan Chronicle/Front Page,** and **Metro Times.**

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WEMU 89.1

Letters to Sala exhibit opens Febuary 2

Rachel Tarlow Gul, special to the WJN

The power of the written word to sustain life is a central theme of *Letters to Sala: A Young Woman's Life in Nazi Labor Camps*, a compelling collection of rare Holocaust-era letters and photographs. The items—from handwritten postcards to photographs to official documents— were saved at great personal risk by Sala Garncarz from the time she entered a Nazi labor camp in 1940 until her liberation in 1945. The collection provides a remarkable first-hand view of the human drama that unfolded among Jewish victims forced to work as slave laborers.

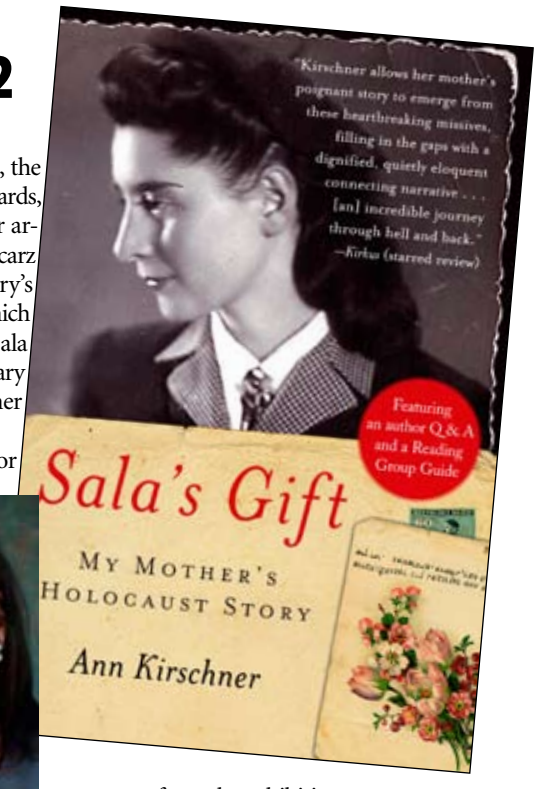
This striking exhibition reproducing the letters, postcards, photographs, and documents—part of the permanent collection of The New York Public Library—will be on view at The University of Michigan's Harlan Hatcher Graduate Library North (first floor off of the North Lobby) in Ann Arbor from February 2–28.

A program titled, "Whose Story Is It: How an Archive Was Transformed into an Exhibition, a Book, a Play, and a Documentary Film," featuring curator, Jill Vexler, and Ann Kirschner (Sala's daughter and author of *Sala's Gift*), will be held on Wednesday, February 13, at 7 p.m. in the Gallery of the Harlan Hatcher Graduate Library, Room 100 North (off of the North Lobby).

"How do I say goodbye?" Sala wrote in her diary the day she was sent to the labor camp. "I tried to keep a smile on my face… though my eyes were filled with tears. One must go on bravely, courageously, even if the heart is breaking." In addition to diary excerpts such as this one, the exhibition presents approximately 100 postcards, letters, photographs, documents, and other artifacts drawn primarily from the Sala Garncarz Collection of The New York Public Library's Dorot Jewish Division. The total archive, which encompasses more than 350 items that Sala Garncarz collected, was donated to the Library in 2005 by Sala Garncarz Kirschner and her family.

"As primary documents of the Nazi labor camps, these letters are an invaluable resource for those who study the Holocaust and are among the most fascinating to have been given to the Library in many years," said Paul LeClerc, president of The New York Public Library. "At the same time, as a collection of intensely personal letters, they bring the terrible human consequences of Nazi forced labor to vivid life, and show the effect of this experience on both the interned Jews and their torn families."

Anne Kirschner



"The letters that comprise this exhibition are the true embodiment of how the written word can give life," said curator Jill Vexler. "What emerges from the exhibition is an inspiring portrait of human resilience in the face of unthinkable atrocity."

"My family and I are delighted that, through *Letters to Sala*, the public will have the opportunity to learn my mother's incredible story of survival and courage," said Ann Kirschner. "When the world seemed entirely hostile, a young girl found refuge and hope in these remarkable letters written by her family and friends. Their words will now be preserved and made accessible to the historians and artists whose insights will help future generations to understand the lessons of the past."

"The University of Michigan Library is proud to host *Letters to Sala*, which chronicles the courage of a young woman and her correspondents under the extreme, dehumanizing conditions of Nazi oppression in forced labor camps from 1940 to 1945," said Paul N. Courant, University Librarian and Dean of Libraries, Harold T. Shapiro Collegiate Professor of Public Policy, and professor of economics and of information at U-M. "The exhibition complements the strengths of the Library, including its extensive Holocaust collections and the University's expertise in Judaic studies and the Holocaust. In addition, the University Library was the first public institution to have access to the Shoah Visual History Foundation archives with more than 52,000 interviews with survivors, witnesses, rescuers, and liberators. We expect wide interest in this exhibition from our campuses and the broader public." ■

More information about the exhibit is available at www.letterstosala.org. Exhibit hours are Monday through Thursday 10 a.m–9 p.m., Friday and Saturday 10 a.m.–5 p.m., and Sunday 1–9 p.m. The exhibit will be open on Saturday, February 23 from 1–4 p.m. only and will be closed on Sunday, February 24. It will re-open on Monday, February 25 through Thursday, February 28, 10 a.m.–6 p.m.

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Gelmans recognized for contribution to Michigan Social Studies

WJN *staff writers*

The Michigan Council of Social Studies (MCSS) will honor Charles and Rita Gelman and the Gelman Educational Foundation with the "Great Influence Award" at the Professional Learning Conference on February 18 at the Hyatt Regency in Detroit. The award is in recognition of their contributions in promoting the 2002 International Emmy Award-winning documentary film *The Power of Good*, the story of Sir Nicholas Winton. The Gelman Educational Foundation has distributed over 9,000 DVDs of the film in 24 months. By bringing the *Power of Good* to Michigan teachers and students, the Gelmans have provided a powerful story and tool with which to teach, and show as an example, the difference that one person can make.

The documentary tells the story of Sir Nicholas Winton, an Englishman, who single-handedly arranged for the kinder transport of 669 children from Czechoslovakia to England in 1939. Winton arranged for the children to be placed in foster homes, providing them with the proper documents. In 2001, while in the Czech Republic, the Gelmans toured the Thereisenstadt concencentration camp. Their tour guide there told them the story of Nicholas Winton. The guide, who was also the co-director of the documentary about Winton, told them about the need to convert the film to 35 mm for movie showings. Since that day, the Gelmans have invested their time and money to promote this award-winning film.

Charles Gelman, Sir Nicholas Winton and Rita Gelman

The Gelmans have the rights to distribute the film for educational purposes in North America. They are working with a variety of schools and other religious and educational organizations so that the film can reach as many people as possible. They have worked in cooperation with Kelli Sweet, executive director of the Michigan Council of Social Studies, MCSS, to give workshops. In the workshops, the film and the associated teacher's study guide demonstrate how they can be used in the classrooms of Michigan. The teacher's study guide has been aligned to the Michigan High School Course Expectations.

The MCSS is an organization that promotes professional interest in and improvement of social studies. It is dedicated to helping educators in teaching and research and in disseminating information regarding social studies. The group provides support to Michigan educators through conferences and committees, access to online resources, networking opportunities with colleagues across the state, and resource lists. ■

Spa For the Body and Soul: Womens Event, March 9

WJN staff writers

The Second Annual Spa for the Body and Soul will be held Sunday, March 9 from 9 a.m. to 2 p.m. at the Four Points Sheraton in Ann Arbor. This program, coordinated by the Jewish Federation and chaired by Linda Benson, is co-sponsored by Hadassah, Jewish Family Services, Chabad of Ann Arbor, ORT, Temple Beth Emeth Sisterhood and Beth Israel Women's League.

Spa for the Body and Soul offers a day of illuminating activities for women of all ages to engage the body, mind and Jewish soul. Workshops topics will include: Jewish traditions for the Twenty-first century woman; connecting generations and genetics; beauty consultation with Sephora; exercise sessions including strength & stretch, cardio dance, and self-defense; and practical advise for "stirring up the seder" and bringing Jewish values into the home.

This year's event will feature a keynote address, "Defeating the Demons of Distraction: Ways to Find Serenity and Reduces Stress," by Geraldine Markel, Ph.D. Dr. Markel, an educational psychologist, is principal of Managing Your Mind Coaching and Seminars, where she coaches those seeking to enhance their performance in the professional or academic realm.

For more information contact Laura Berger at laura@jewishfederation.org or 677-0100 or visit www.jewishannarbor.org/spa.

Italian theme for JCS First Friday Shabbat

This year, the Jewish Cultural Society has been running two Shabbat observances concurrently; one for adult/young adult members and another one for young children. The First Friday observance for February will be on Friday, February 1 at 6:30 p.m.

The JCS First Friday observance was rewritten last September and is designed for adult and young adult members who want to slow down and take time at the end of a busy week to relax and reflect on the week past and the week to come. Sometimes there is a speaker, sometimes there is discussion on a topic of interest, and sometimes folks just hang out and share time with the JCS family and friends.

The children participate in Family Shabbat with *tzofim* (aides). Family Shabbat is a great way to welcome in the weekend with young children. The group begins Shabbat with a short and upbeat celebration, geared to young kids with lots of singing and jumping. Following Shabbat, there is a dinner all together, and then the kids read stories, work on a craft project, or run around in the gym or play outside to burn off some of their extra energy.

February's First Friday dinner theme is Italy. Participants should bring a small contribution to fund the culinary adventures ($8/person or $20/family). Also, RSVP to joannamm@umich.edu , so there will be enough food.

JCS adult programming with Larry Kuperman

The Jewish Cultural Society is presenting a new bi-weekly series for Jewish adults series titled "From Sumeria to Brooklyn, The Long, Strange Trip of the Jewish People." The first session will be held on Sunday, February 3 at 10:15 a.m. at the Jewish Community Center of Washtenaw County. This series will be taught by Larry Kuperman, a member and Sunday School teacher for the Jewish Cultural Society for many years.

This series is intended for those interested in learning about Jewish history, the origins of the Bible, the forms of Judaism today, including focus on Secular Humanistic values, and the implications for our modern identity. The bi-weekly presentations will start at 10:15 a.m. and end by 11:45 a.m. to accommodate parents of Sunday school students. There is no charge for this program, and snack and beverages will be provided. For more information, email jcs@jccfed.org.

AARH program on Franz Rosenzweig February 8

Aura Ahuvia, special to the WJN

For Franz Rosenzweig, love was essential to his conceptualization of redemption. An early 20th century German Jewish theologian, Rosenzweig was reared by cultured parents in an assimilated home, and nearly converted to Christianity. A profound Yom Kippur experience, however, changed his view, and from that moment on, he committed himself to recovering Judaism for himself and possibly for others. His understanding of redemption moved from a singular event to an on-going process with which people may engage at every moment.

Franz Rosenzweig

The Ann Arbor Reconstructionist Havurah will analyze Rosenzweig's views, and will discuss its own reactions as Reconstructionists, as Americans, and as Jews, during its Second Friday Discussion-and-Service on Friday, February 8, from 6:30–7:30 p.m. at the Jewish Community Center of Washtenaw County. Parts of the Reconstructionist prayer book and excerpts from other thinkers will also be considered.

The AARH is a welcoming, lay-led Reconstructionist group. The group invites guests to join for monthly Shabbat services on the second and last Friday of the month. No RSVP is needed. The February 8 discussion will be preceded by a brief Kiddush, and will conclude with a couple of prayers. Finger foods will be served. Free babysitting can be provided by calling Allison Stupka, 996-8570, by Wednesday, February 6. ■

For further information, call Aura Ahuvia, 975-9045, email auraahuvia@comcast.net or visit www.aarecon.org.

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Activities at Beth Israel Congregation

Elliot Sorkin, special to the WJN

South American Jewry Weekend—February 8–10

Beth Israel continues its theme of "*Kol Yisrael Arevim Zeh Bazeh*-Every Jew is Responsible, One for the Other" with a weekend of programming on South American Jewry. On Friday evening, February 8, at 7 p.m., an Argentine Jewry Shabbat Dinner is planned, with a menu typical of one used in Argentina. (There is a charge, and reservations are required). At the Friday night evening service which proceeds the dinner at 6 p.m. Beth Israel Religious School will present some Ladino melodies and will lead parts of the service. On Sunday, February 10, Bob Blumenthal and Beth Dwoskin will be presenting photographs and commentary from their trip with Kol Halev, the adult choir of Temple Beth Emeth, to Argentina in the summer of 2007. There is no charge for this program.

World Wide Wrap Polar Bear photo from 2007

Youth Shabbat Weekend February 15 - 16

As part of the Youth Shabbat Tots (age five and under) and their families are invited to a Shabbat celebration on Friday, February 15. The Tot Shabbat celebration begins at 5:30 p.m. with songs and storytelling followed by a kid friendly Shabbat dinner. Reservations are required for dinner.

Youth Shabbat continues on Saturday, February 16 with Teen Shabbat, when the entire Shabbat morning service will be run by post bar/bat mitzvah teens, including all the Torah/haftarah readings and the sermon. Youth Shabbat concludes on Saturday at 12:15 p.m. with "Kid's Kiddush," a special Kiddush planned, prepared, and served for the entire Beth Israel congregation by members of the fifth and sixth grades. There is no charge for the Saturday events.

Lunch and Learn Series

Rabbi Robert Dobrusin will offer a new Lunch and Learn series on "The Most Frequently Asked Jewish Questions" on Wednesdays February 6 and February 13, from noon–1: 15 p.m. at the Garfunkel-Schteingart Activities Center, 2010 Washtenaw.

This series features an opportunity to hear answers to questions which have bothered Jews for years (everything from: "Do Jews believe in Heaven and Hell?" to "Why do Jews wear those funny hats?"—a question usually asked in this way by non-Jews but still a critical Jewish question, and everything in between). There will also be ample time for participants to discuss the answers given and suggest their own alternative answers. Participants may bring a bag lunch. Beverages and desserts will be provided. There is no charge.

Drop-In Monday night Talmud study

On Mondays, February 4, 11, and 18, at 8 p.m., Rabbi Robert Dobrusin will discuss the Tractate of Sotah. This ongoing drop-in study is based on sections from the Talmudic tractate of Sotah. This tractate features fascinating interpretations on stories from the Torah as well as interesting and intricate legal debates. The text is in Hebrew with English translation, and all discussions are in English. No knowledge of Hebrew is required but those who know Hebrew will be able to use and improve their Hebrew skills. Each session will focus on one particular section of text so one can join anytime.

The class is free and open to the communtiy. Texts are be in Hebrew and English.

World Wide Wrap

On, Sunday, February 3, at 9:30 a.m., Beth Israel Men's Club will sponsor the "World Wide Wrap." This program is a project of the Federation of Jewish Men's Clubs which encourages Jews around the world to put on tefillin and prayer together. Beth Israel will provide extra sets of tefillin and experienced tefillin teachers will be available to assist anyone (man or woman) who would like to participate in this important mitzvah. Following the Shaharit service, participants will enjoy a brunch of bagels, lox, and coffee. Beth Israel's Middle School, which participates in the morning service every Sunday, will also be joining the World Wide Wrap. After services, the annual Beth Israel Polar Bear out of doors photo will be taken.

The Federation of Jewish Men's Clubs is an organization of approximately 270 Conservative/Masorti Jewish men's groups consisting of 25,000 individuals across North America and the world. The FJMC involves Jewish men in Jewish life by building and strengthening Men's Clubs in the Conservative/Masorti Movement.

Haran Rashes and Jeff Bernstein from 2007 World Wide Wrap

Tot Shabbat

Tot Shabbat is a Saturday morning service for parents and their children two to five years old on February 9 and February 23, at 11 a.m. which includes songs, stories, prayers, and a special kid kiddush. This program is run by Peretz Hirshbein on the second Saturday of each month, and Jennifer Levine on the fourth Saturday of each month.

New Minyan Matok (M&M)

For kindergarten–second graders

On Saturday, February 9, at 11 p.m. Beth Israel will offer a Minyan Matok (M&M), a new Shabbat service for children in kindergarten through second grade. This is an interactive learning service, combined with songs and parasha discussions, directed by Jessica Kander, which will take place on the second Shabbat of each month.

Shabbat Yoga

On February 16, at 9 a.m., and the third Saturday of each month, Beth Israel will offer a Shabbat yoga class in the lower level of Beth Israel, in room 15. The class is a gentle "yoga flow" class which is intended to help increase one's openness and awareness before joining the regular Shabbat service, inspired by the emerging practice of Jewish Yoga. Participants are asked to arrive five minutes before the class and bring along some comfortable clothing. Yoga is practiced barefooted on yoga mats. The class is taught by Allison Stupka, who is herself a student of Diane Bloomenfield and Rabbi Miriam Klotz's "Torah Yoga." The Shabbat Yoga program is free of charge. ■

Detroit's Mishkan? Jews and their suburban journeys

Elliot Sorkin, special to the WJN

The Current Topics in Jewish Studies begins its 2008 season with a lecture by Lila Corwin Berman, assistant professor of history and religious studies, and professor of Jewish studies at Penn State on Sunday, February 3, at 7:45 p.m. There is no charge.

In the Bible, the Israelites fleeing from Egyptian rule erected a *mishkan*—a temporary place of worship—as they moved from place to place. The *mishkan* was an anchor for a people coalescing into a community, yet it was transportable. Leaping

Lila Corwin Berman

centuries ahead and miles away to twentieth-century Detroit, this lecture explores how Detroit Jews constructed and reconstructed the sacred spaces of their lives. The monumental synagogues and centers they built—as seemingly immovable as the *mishkan* was movable—were, in fact, quite transportable. Even if the buildings stayed attached to their foundations, the people, institutions, and sacred objects moved. Were these migrations a testimony to Jews' detachment from space and territory, or did they signify a new set of racial and socioeconomic concerns? The moves that Detroit Jews made away from the city and toward the suburb offer a compelling narrative about post-World War II America and post-Holocaust Jewry.

This year Lila Corwin Berman is a fellow at University of Michigan's Frankel Institute for Advanced Judaic Studies. Berman received her B.A. from Amherst College and a doctorate in religious studies from Yale in. She is completing a book entitled *Speaking of Jews: Rabbis, Scholars, and the Creation of an American Public Identity*, which will be published by the University of California Press. Her articles have been published in scholarly journals, such as *Jewish Social Studies and Religion and American Culture*, and she has also written for the *Jewish Daily Forward*.

Temple Beth Emeth programs

Devon Fitzig, special to the WJN

Families with young children

For families with kids from birth to five years old. Older siblings and grandparents are welcome. Non members are welcome at all events. For more information, contact Devon Fitzig, dfitzig@templebethemeth.org, 665-4744 or Jill Pritts, jillpritts@yahoo.com.

Winter blahs: Mom's night out

Saturday, February 9, 6 p.m.

Join others for dinner and drinks downtown. RSVP to Sherri Newpol at shmuela1966@cs.com by February 1. For moms of babies and tots, open to the community.

Tot Shabbat every week

Join every week for Tot Shabbat at 5:30 p.m., followed by dinner at 6 p.m. and Shira (Song Fest and Service) at 6:45 p.m. Tot dinner costs $4, catered dinner costs $9. If possible, RSVP in advance to jhaines@templebethemeth.org or call 665-4744.

PJ Library is a free book a month program for families that have children aged six months to seven years old. To participate, contact Devon Fitzig, dfitzig@templebethemeth.org or call 665-4744.

Twenties & Thirties

Twenties and Thirties (TNT) of Temple Beth Emeth provides a welcoming, inclusive Jewish community through monthly social and cultural activities. Non-TBE members are welcome. Visit http://www.templebethemeth.org/tnt for upcoming events, email tnt@templebethemeth.org or call 665-4744.

New Member Shabbat Dinner

Friday, February 8, 6 p.m., $12.50 for adults, Children $5 and under, $4; free for new members, RSVP to Julie at 665-4744 or jhaines@templebethemeth.org There will be a table for TNT members.

Workshop on Interfaith Issues

Rescheduled due to bad weather on December 2: "Bris, Baptism, Bat Mitzvah: Navigating Lifecycle Events in the Interfaith Family"

Sunday, February 10, 3–5 p.m. at the Jewish Community Center

Interfaith couples, their relatives and friends are encouraged to attend this session. The workshop features a panel and break-out discussion groups. This workshop is designed for people celebrating Judaism in the home or people who would like to and want to know more. The panel will be moderated by Jim Keen, TBE Member and author of *Inside Intermarriage: A Christian Partner's Perspective on Raising a Jewish Family.* All are welcome. Co-sponsored by the Jewish Community Center of Washtenaw County.

Movie Tuesdays

For people with flexible schedules. Monthly Film and Discussion series held on Tuesday afternoons from 1–3 p.m. Coffee and noshes provided. Childcare is available with advanced notice. Movie Tuesdays usually occur on the third Tuesday of the month.

Movie: *Divan* (the Couch). Tuesday, February 19, 1-3 p.m.

To reclaim an ancestral couch upon which esteemed rabbis slept, Pearl Gluck travels from her Hasidic community in Brooklyn to her roots in Hungary. Along the way, a colorful cast of characters gets involved—the couch exporter, her ex-communist cousin in Budapest, a pair of matchmakers, and a renegade group of formerly ultra-Orthodox Jews. *Divan* is a visual parable that offers the possibility of personal reinvention and cultural re-upholstery.

Movie: *The Ritchie Boys*. Tuesday, March 18, 1-3 p.m.

The Ritchie Boys is the untold story of a group of young men who fled Nazi Germany and returned to Europe as soldiers in U.S.-uniforms. They knew the psychology and the language of the enemy better than anybody else. In Camp Ritchie, Maryland, they were trained in intelligence and psychological warfare. Not always courageous, but determined, bright, and inventive, they fought their own kind of war. They saved lives. They were victors, not victims.

Saturday morning Torah Study

An exploration of the weekly Torah portion held in the TBE chapel. Saturdays at 8:50 a.m., followed by a lay-led chapel service at 9:30 a.m. (optional). Casual dress is fine.

Women's Rosh Chodesh

Sundays, February 17 and March 16, 6:30 –7:30 p.m.

Celebrate the new moon/month in a meaningful gathering of women. Co-sponsored by Caring Community and the TBE Sisterhood, each short service is followed by a discussion, study session, or presentation. There is a complete service schedule at www.templebethemeth.org/tbe/rosh_chodesh. To lead a service or discussion, contact Abbie Egherman at 975-0828 or aje_2001@yahoo.com. To subscribe to the Rosh Chodesh email list, contact Devon at dfitzig@templebethemeth.org. Childcare may be available with advanced notice.

Jewish Hikers

Jewish Hikers at Kensington Metropark

Sunday, March 9, 2 p.m.

Jewish Hikers of Michigan (JHOM) is sponsored by Temple Beth Emeth's Caring Community and is open to anyone. All adult couples, singles and children are welcome. The hikes take place on a monthly basis on different trails in the local area. All skill levels are welcome. Participants are encouraged to bring backpacks, munchies and drinks. Each hike lasts approximately 1-1/2 to 2 hours. For further information or if you are interested in carpooling, contact Eli at 883-9522 or Eve at 546-9645, or email jewish.hikers@gmail.com . The website is: http://www.templebethemeth.org/tbe/jewish_hikers_of_michigan.There will be a small parking fee.

The Nature of Human Consciousness within Judaism, with Rabbi Robert Levy

4 Mondays at 7:30 p.m.: February 4 & 11; March 3 & 10.

Rabbi Rami Shapiro sometimes says that he wants to grow up to be the person his dog thinks he is. What does your dog think of you and what does it mean to be human; to be good; to be loving? These issues and others will be explored through Jewish eyes using a variety of sources including film, television and books including *He, She, It* by Marge Piercy and some great *Star Trek.*

Praying with our Feet: Jewish Views on Social Justice, with Devon Fitzig

Why are Jews so overrepresented in social justice groups? Come hear about American Jewish Activism and explore Jewish texts.

Four Mondays, March 17 and 24; April 7 and 14, 7:30–9 p.m.

TBE Brotherhood activities

Marv Wagner, special to the WJN

Used Book Sale

The Temple Beth Emeth Brotherhood first annual used book sale will take place on Saturday, March 8 from 9 a.m.–4 p.m. in the TBE Social Hall. Come and browse through over a thousand books in such categories as children's, young adult, fiction, literature, history, classics, poetry, travel, Judaica and much more. Light refreshments will be served.

TBE is accepting book donations in the drop box by the TBE office until the end of February. Tax donation slips are available. Contact Evan for information, 416-5740.

Register now for softball team

There may be snow on the ground, but there are signs of softball in the air. Call George at 665-6655 to reserve a place on the TBE Brotherhood team for this spring. Uniforms and caps are provided for all players. Visit the brotherhood website at www.templebethemeth.org/tbe/brotherhood for photos of last season's softball team.

Coffee Corner

Coffee Corner continues on February 2, March 8, and March 29 in Room 6 during religious school. This is a chance for coffee, bagels, and shmoozing. There is no charge for coffee corner.

Register Now for the 2008 Spring Season!

FLAG FOOTBALL

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Register Early & $ave on *Spring leagues*

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Discount code: 9A21-1821
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Survey data spark debate over intermarriage picture

By Sue Fishkoff

SAN FRANCISCO (JTA)—Intermarriage: Disaster for the Jews, not great for the Jews, or simply a fact of Jewish life?

Ever since the 1990 National Jewish Population Study showed more than half of new Jewish marriages involve a non-Jewish partner, many Jewish communal leaders have latched onto the issue with pitbull tenacity—and they haven't let go, even after the 2000-2001 NJPS showed intermarriage had leveled off.

Now a new round of studies is prompting more questions: Does intermarriage necessarily mean the end of that family's connection to Judaism? Or is the Jewish community focusing on intermarriage to the exclusion of other, perhaps more telling, factors?

Most studies report the data in simple comparative fashion, which shows that intermarried families are much less Jewishly involved than inmarried families, from their beliefs to their practices.

But a provocative new study out of Brandeis University questions that research method and its conclusions.

The study—"It's Not Just Who Stands Under the Chuppah: Jewish Identity and Intermarriage," by Leonard Saxe, Fern Chertok and Benjamin Phillips of the Cohen Center for Jewish Studies and Steinhardt Social Research Institute—found that when one considers the Jewish background of the Jewish partner in an intermarriage, the difference in the Jewish beliefs and practices of inmarried and intermarried families becomes much less glaring.

And in some measures, like attachment to Israel, the gap almost disappears.

A second study casts further doubt on the deterministic effect of intermarriage. Set for release next month, the study by the Combined Jewish Philanthropies of Greater Boston will show that the children being raised Jewishly in the city's intermarried families look pretty much like any other non-Orthodox Jewish children.

The "Chuppah" study only considered factors from before an intermarriage occurs, primarily the Jewish education and home practice of the Jewish partner. But its conclusions have profound policy implications: Instead of writing off intermarried families or pressing the non-Jewish partner to convert, the Jewish community would do better to invest in quality Jewish education—formal and informal—to give the Jewish partner in an intermarriage the background and desire to create a Jewish home and raise Jewish children.

"The objective doesn't have to be conversion but the creation of positive, rich Jewish experiences," Saxe explains. "Jewish education, Jewish home experiences, Jewish camp, Israeli experiences—that's what leads to engagement in Jewish life whether one is intermarried or not."

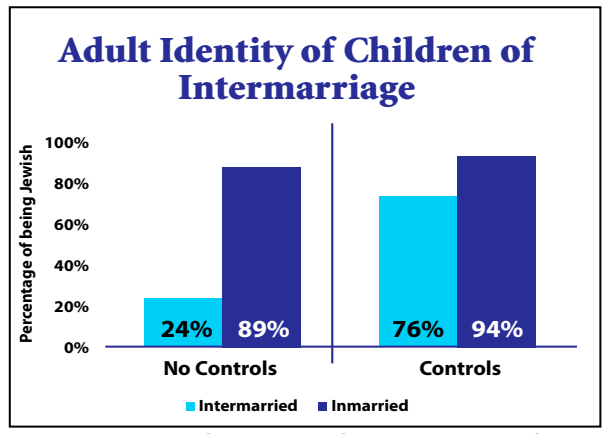
Saxe presented the study's findings with Chertok in December at the Union for Reform Judaism biennial in San Diego.

"The usual model says you get intermarried and you lose your Jewish identity. That's not true," Chertok says. "A far more powerful predicter of what you're going to do in your home are such things as did you have a Jewish education growing up? Were you raised with Jewish rituals in the home? What was your high school social network like?"

Chertok and Saxe drew the strongest audience reaction when they displayed two charts, one showing the Jewish involvement of intermarried vs. inmarried families without any controls, and one showing the results after they were controlled for the Jewish partner's religious background.

Without controls, the inmarried family blew the intermarried family out of the mikveh: 78 percent of inmarried couples said they were raising their children Jewishly vs. 39 percent of intermarried couples. Those are the figures used by most Jewish researchers, Chertok and Saxe noted.

But when controlling the other factors, including the Jewish partner's religious upbringing, the gap closed, with 71 percent of inmarried couples and 51 percent of couples saying they are raising Jewish children.



"Adult Identity of Children of Intermarriage," from a study sponsored by the Cohen Center for Modern Jewish Studies and the Steinhardt Social Research Institute

Similarly, the 53 percent of inmarried vs. 12 percent of intermarried families who reported being members of Jewish organizations became 45 percent and 32 percent when the controls were applied.

The differences become even more striking when controls are applied to the data on the Jewish identity of the adult children of intermarriage.

A simple comparison, one used in most studies, states that 89 percent of adults who grew up with two Jewish parents identify as Jewish vs. 24 percent of adults who grew up in an interfaith home.

When the background of those individuals was taken into account, the gap shrunk to 94 percent of the adults with two Jewish parents vs. 76 percent from intermarried homes.

"Intermarriage is not deterministic," Saxe concluded. "If someone grows up with positive Jewish identity and Jewish educational experiences such as religious school, summer camp, Israel trips, one wants to raise Jewish children regardless of who one falls in love with."

Among those who is not convinced by the Saxe-Chertok line of argument is Steven Cohen, a professor of Jewish social policy at Hebrew Union College-Jewish Institute of Religion in New York. Cohen has conducted several studies that all show the determinative effect of intermarriage.

Cohen's first question is how the researchers defined "being raised Jewish." But he also says they need to look at the second generation: According to the 2000-2001 NJPS study, just 13 percent of the grandchildren of an intermarriage—that is, people whose grandparents were intermarried—now identify as Jews.

On those grounds alone, Cohen declared, the Jewish community should "not grow complacent" about intermarriage but should continue to combat it as a real threat to Jewish continuity.

"In fact, intermarriage over two generations is more powerful than any other factor in predicting ritual observance and certainly in predicting whether the grandchildren will be Jewish," he said.

Cohen's conclusion is supported in part by a new report on the U.S. Jewish population prepared for the 2007 American Jewish Yearbook by Professors Ira Sheskin of the University of Miami and Arnold Dashefksy of the University of Connecticut.

Comparing data from 49 U.S. Jewish communities, Sheskin and Dashefsky note that while some cities "have been more successful than others in convincing intermarried families to raise their children Jewish," it is nevertheless "clear that intermarriage has a negative effect on measures of Jewishness, and therefore on Jewish continuity."

Intermarriage has a snowball effect, the Sheskin-Dashefsky study concludes, but the ball can roll either way, with much depending on the larger Jewish community.

Sheskin and Dashefsky just concluded a study in Portland, Maine, showing its intermarriage rate as the highest among the cities studied: 61 percent. But a very average 47 percent of its intermarried families are choosing to raise Jewish children. Yet in Detroit, with a low intermarriage rate of 17 percent, is combined with a relatively low number, 31 percent, choosing to raise children as Jews.

A community like Detroit's, Sheskin posits, may not feel outreach is a priority given its low level of intermarriage. The result is that few intermarried families join synagogues, and when other intermarried families walk in, "They don't see anyone that looks like them and they don't feel comfortable."

That's where the Combined Jewish Philanthropies study comes into play.

Gil Preuss, vice president for strategy and planning, says the organization is less interested in debating research methods than in examining the real effect of community investment in outreach and Jewish education in Boston.

The CJP caused a stir iin November 2006 when it released a study by the Steinhardt institute showing that in the Boston area, 60 percent of children from intermarried homes were being raised as Jews.

Preuss admits that he and his colleagues were initially suspicious of those figures. What did that really mean? Are these people really engaged in Jewish life, or just saying so, perhaps because this was a Jewish survey?

So he and his team investigated the data, looking closely at the responses to specific questions about Jewish beliefs and behaviors. Preuss says they found that intermarried families who have decided to raise their kids Jewishly look pretty much like other, non-Orthodox Jewish families.

"They belong to congregations, they celebrate Jewish holidays, they participate in the community," he said. "That is the key decision—whether you decide to raise the kids Jewish. All else follows from that."

Intermarriage itself, the study suggests, is not the determining factor.

This conclusion has policy implications, Preuss says.

"This provides a basis for the notion that we need to create a community that welcomes them in, that says, look, there's something good here—Jewish values, Jewish learning," he said.

Indeed, when it comes to policy recommendations, all those interviewed for this article favor the same thing: increasing communal investment in Jewish life, and making it easier and more attractive for the unaffiliated and intermarried to enter and engage with Jewish institutions.

That's the point, says Rabbi Kerry Olitzky, the director of the Jewish Outreach Institute, an organization that encourages Jewish institutions to be more welcoming.

It's not always possible to draw clear conclusions from the data, he says.

"In one community you can have intermarrieds with a robust Jewish identity and family upbringing next to intermarrieds who are not involved in the Jewish community," he said.

It comes down to what individuals believe will help them lead better, richer lives.

"When you're a parent," Olitzky said, "you make decision on the basis of what's good for you and your family, not what's good for the Jewish community." ■

Nurturing Jewishness of interfaith grandkids

By Sue Fishkoff

SAN FRANCISCO (JTA)—Bettina Kurowski is the chair of the 2008 fund-raising campaign of the Jewish Federation of Los Angeles and active in her Conservative synagogue.

She's also a grandmother of three young grandchildren. They give her great "naches," or joy, she says, but she's also worried—the children's father is not Jewish, the kids are being raised in an interfaith home and Kurowski, for all her Jewish involvement, is not sure what role she should play in passing on the Jewish heritage that is so dear to her.

"My husband and I are the keepers of the Jewish tradition, the culture and values of Judaism—what it really means to be a Jew," Kurowski says. "I took it upon myself to study how to be the best grandparent I could be while acknowledging the non-Jewish side of their family.

"I didn't want to give the children the sense that there's something wrong with people who are not Jewish, but I still want to give them a sense of pride in being Jewish. It's a fine line."

Looking around, Kurowski found few resources for grandparents like herself. She says she's the only one in her circle of friends whose children intermarried, and she felt the need to share her concerns with others in her situation.

This week, she'll get that chance when the Grandparents Circle holds its first meeting at Valley Beth Shalom, Kurowski's congregation in Encino, Calif.

The Grandparents Circle, which launched

Continued on next page

Grandparents from previous page

pilot courses in January in Los Angeles and Atlanta, is a new program created by the Jewish Outreach Institute to help grandparents present their Jewish heritage to their grandchildren in intermarried households.

Grandparents meet in groups of 20 to 25 for five weeks of guided discussion, share their concerns and learn specific skills for passing on Jewish history and tradition without forcing it on the children.

"They want to pass on their Jewish identity and background, they want to share their history and who they are with their grandchildren, but it has to be done in a way that's interesting to the grandchildren," says Liz Marcovitz, a program officer at the institute. "You can't just start talking about Judaism with no context."

The course is inspired by *Twenty Things for Grandparents of Interfaith Grandchildren to Do*, a 2007 JOI publication.

When Kurowski read the book last year, she and her husband donated the funds to build a curriculum around it. Her federation has earmarked funds to run the pilot course, and Kurowski says it hopes to expand the course to other synagogues in the Los Angeles area.

Marcovitz says the Jewish communities of Chicago and Hartford, Connecticut, among others, are interested.

Eventually the JOI plans to set up a national listserve for all such grandparents, whether they have taken the course or not.

Suzette Cohen is organizing the program in Atlanta. She notes that the city's Jewish community, which has a 60 percent intermarriage rate, is in its sixth year of running The Mothers Circle, a JOI support group for non-Jewish women raising Jewish children. Many of the Jewish parents of those intermarried couples have asked for a similar program for them.

"They often dance around the issue, afraid of doing or saying the wrong thing" and offending their child or the non-Jewish spouse, Cohen says.

The first Atlanta circle is already oversubscribed; a second group is filling quickly.

The gist of the book and the course is to teach by example: Invite the grandchildren to Passover seders in your home, show them photos of your family, light Shabbat candles and tell them why it's important to you.

Build "layers of Jewish memories," the book suggests, that will remain with the children as they grow to adulthood.

Grandparents are an often overlooked influence on the lives of their grandchildren, says JOI's associate director, Paul Golin. The institute's extensive research on the adult children of intermarried couples found that one of the major influences on the religious identities of these young adults was their grandparents.

But it's not a straight shot.

"It's not about parenting, it's about influence," Golin says. "It happens holistically. If the grandparents are just who they are and have contact with the grandkids, they'll have that influence.

"That's why we say, just be the best Jew you can be. You don't want to come across as a Hebrew school teacher."

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Jerusalem: always in our hearts

Rabbi Robert Dobrusin, special to the WJN

The Torah readings during the month of February focus largely on the story of the building of the *mishkan*, the tabernacle that accompanied our ancestors through the desert on the journey from Egypt to Canaan. The *mishkan* was a folding, portable sanctuary which was set up in the different stops along the way to the Promised Land.

Many years after the conquest of Canaan, the city of Jerusalem was established by King David as the capital and it was there, in the holy city, that his son, King Solomon built the First Temple.

It should not be surprising therefore, that several of the haftarah readings that are connected with the Torah readings this month describe the building of the Temple and its function. The Temple served as the permanent replacement for the *mishkan*, as the people had concluded their wandering having settled into the land.

For several hundred years, the Temple stood as the focus of the Jewish people and, in the later years of its existence, served as the only place to sacrifice festival offerings. Jerusalem was identified as the place of pilgrimage which had been described in the book of Deuteronomy as "the place where God would choose to have his name rest" and became the subject of legend and interpretation which placed it as the "navel of the world", the starting point for creation, the place of ultimate beauty and closest connection with the Divine.

Following the destruction of the first temple by the Babylonians in 586 BCE, our ancestors were exiled to Babylonia where they continued to yearn for return to Jerusalem and, at the direction of Cyrus, king of Persia, who had conquered Babylonia, that return took place and the building of the second Temple began. That Temple served our people until 70 CE when it was destroyed by the Romans.

The Temple's main purpose was as a place of sacrifice and, with its destruction, the sacrificial tradition ended for our people. To some, this was a natural and positive progression away from any semblance of pagan ritual. To others, this was the loss of the closest connection we had with God and those retain the hope that the Temple will be rebuilt at the time of the Messiah and sacrifices reinstituted.

But, even for many of those of us who would take the former approach and who do not yearn for the reinstitution of sacrifices or the rebuilding of the Temple, the city of Jerusalem continues to be a place of spiritual connection, a reminder of our glorious past and a symbol of our people's continuity to the future. Our love affair with Jerusalem continues and has only deepened in the years since the unification of the city during the 6 day war.

So many of us have cherished the time we have spent in the Holy City. Having lived in Jerusalem as a student for a year and visited many times since, I consider being in Jerusalem is a privilege which so many previous generations were denied. Each time I visit Jerusalem, I consider it an honor to walk in the steps of our ancestors, ancient and more contemporary, and to breathe the air and touch the stones which have been so meaningful to our people. Each time, I am inspired. Each time, I am moved. Each time, I say a blessing of thanks for being able to share the beauty and meaning of the city.

This past summer, on our congregation trip to Israel, we took a tour of the tunnels behind the Western Wall. Near the place in the tunnels which is closest to the Holy of Holies, a group of women sat wailing and grieving the destruction of the Temple nearly 2,000 years before. Observant Jews echo this grieving, to some degree, during Tisha B'av, the fast day commemorating the destruction of both the first and second Temple.

But, the fact is that Judaism very quickly moved beyond the Temple and its sacrificial system to embrace the vision of Rabbinic Judaism, a vision in which each of us makes our home a Temple and makes our table a metaphorical sacrificial altar. The responsibility for ritual was taken from the hands of the kohanim and placed in the hands of each of us and, through prayer, observance of Torah and righteous deeds, we were each obligated to cultivate our path to God, find meaning in our tradition and help repair the world. While we may yearn for the splendor and the sense of closeness the Temple provided, we were encouraged to find holiness in every place we lived, in every home we built.

We live in a particularly blessed time. It is difficult to mourn the loss of Jerusalem. The city is glorious. We have complete access to a truly remarkable place and it is a treasure for our people and for our world. It would seem we have the best of both: a faith not linked to a particular place but a place where that faith can be elevated and experienced in a unique and powerful way. We should embrace both the meaning of the city and the meaning of our lives as Jews wherever we may be.

As we have witnessed in recent months, a glimmer of hope for progress in the hopes for peace between Israel and the Palestinian people, Jerusalem is in the news again as possible territorial compromises are discussed. It would be easy for those of us who love Jerusalem largely from a distance to absolutely insist that our love of the city and its meaning in our history should preclude any such possibility of dividing the city again. But, I think that it is possible to overstate that case.

We know that ideas have been proposed and maps drawn up which show that it is theoretically possible to divide Jerusalem in a way which would retain Israeli sovereignty over the parts of the city most significant to Jews, insure the Jewish character of much of the city and at the same time, allow Jerusalem to serve as a capital of a Palestinian state. I would not presume to say whether such a plan is either appropriate or realistic. But, I believe that blanket statements made by diaspora Jews that "Jerusalem should be off the table in political discussions" are inappropriate. The political reality of the situation demands that this be a decision informed not only by our people's spiritual connection to the city but also by political wisdom. Therefore, I would defer to Israel's leaders to decide how to proceed in this area. I, for one, would hope that Israel would at least be open to thoughtful consideration of any reasonable plan which could help lead to a real and lasting peace while insuring that we, as Jews, can always find the spiritual nourishment and meaning that Jerusalem has always provided for us.

As we read these haftarah readings, let us consider the meaning that Jerusalem has for all of us. May we all embrace the city and all she represents, pray for her peace and see the time of peace in Jerusalem, the region and the entire world. ■

Tetzaveh

Rabbi Aharon Goldstein, special to the WJN

The Torah reading for Shabbat February 16 is Tetzaveh and the Torah states: "Aaron shall burn incense each morning when he cleans the lamps. And he shall burn incense in the evening when he kindles the lamps." What purpose did the burning of incense serve in the Sanctuary, and later, in the First and Second Holy Temples? Furthermore, what can we learn from this to apply in our daily lives?

First of all, it is important to note that the command to build the incense altar and bring its offering are mentioned in the Torah as the final elements in the construction of the Sanctuary. In fact, the Divine Presence did not rest in the Sanctuary until the incense offering was brought.

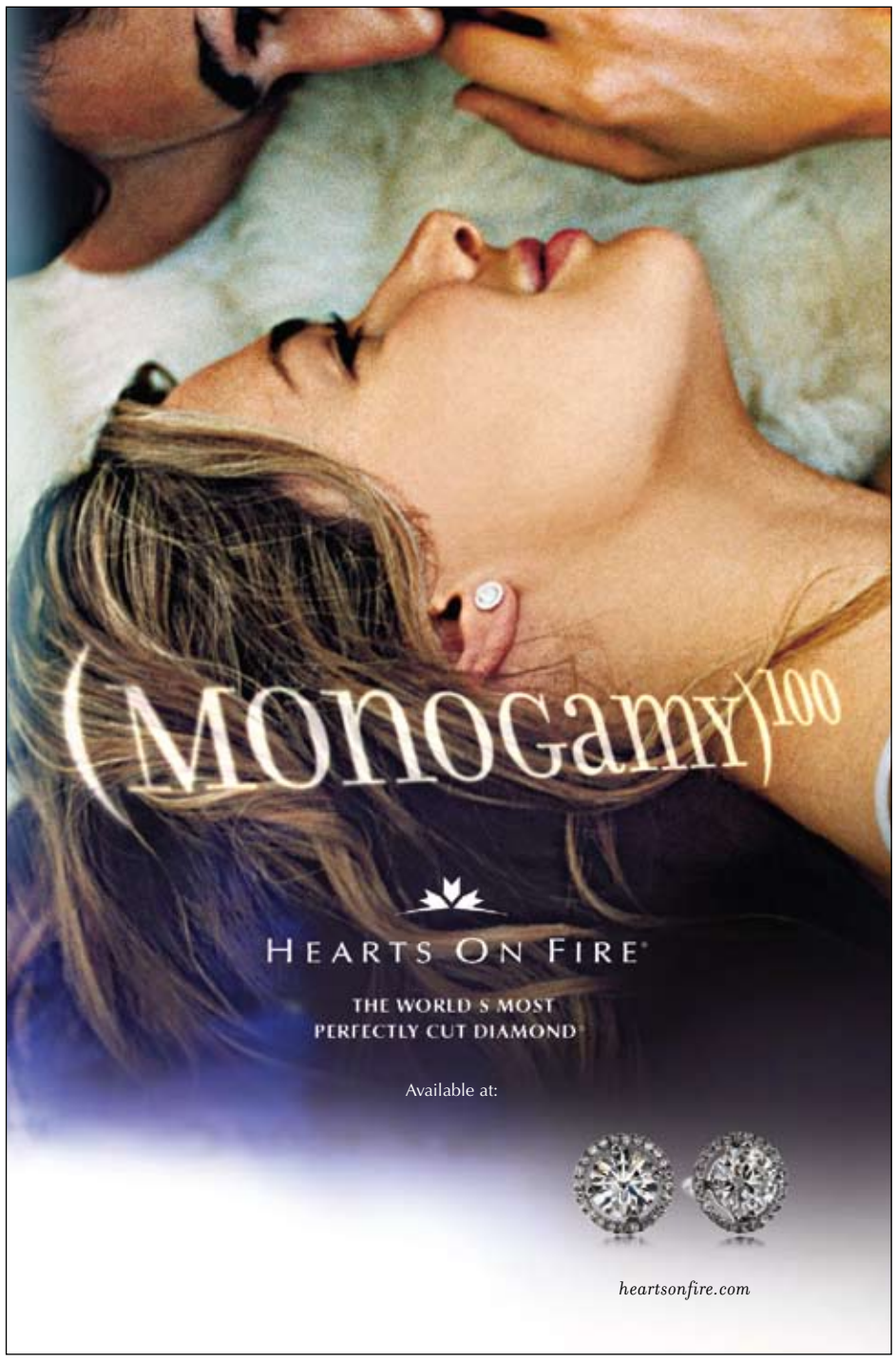
What is the reason for this uniqueness? Our sages explain that the sacrifices offered on the altar in the courtyard of the Sanctuary relate to a Jew's body, while the incense offering brought on the inner altar relates to a Jew's soul.

This concept is reflected in the Hebrew names used to describe these different offerings. The Hebrew word for "sacrifice" is *korban,* which has it root in the word *karov*, meaning "close." In contrast, the Hebrew for "incense" offering, *ketoret*, relates to the root *ketar*, Aramaic for "bond." By bringing a sacrifice, a Jew draws close to God. Through the incense offering, however, a Jew and God become fused in total unity.

Thus, it is only after the Torah describes the preparations necessary for the Sanctuary, whose purpose is to make it possible for the Divine Presence to dwell among—and thus within—the Jewish people, that it mentions the incense offering, which allows for a bond of oneness to be established between them.

This theme of oneness is also reflected in the dimensions of the incense altar, which measured one cubit by one cubit. Likewise, when the incense offering was brought, the priest making the offering was alone with God. No one else was allowed to assist.

These concepts must be paralleled in our daily service of God. Every day, a person arises as "a new creation." Every day, therefore, we must renew our inner bond with God as expressed by the recitation, in our daily prayers, of the verses concerning the bringing of the incense offering, and how that offering was brought in connection with the cleaning and the kindling of the menorah. This teaches us that the bond between us and God must be extended into our worldly affairs, causing them to be carried out in the spirit of "All your deeds shall be for the sake of Heaven," and "Know Him in all your ways." ■



What's in a name?

JCC ECC families tell the story of their children's names

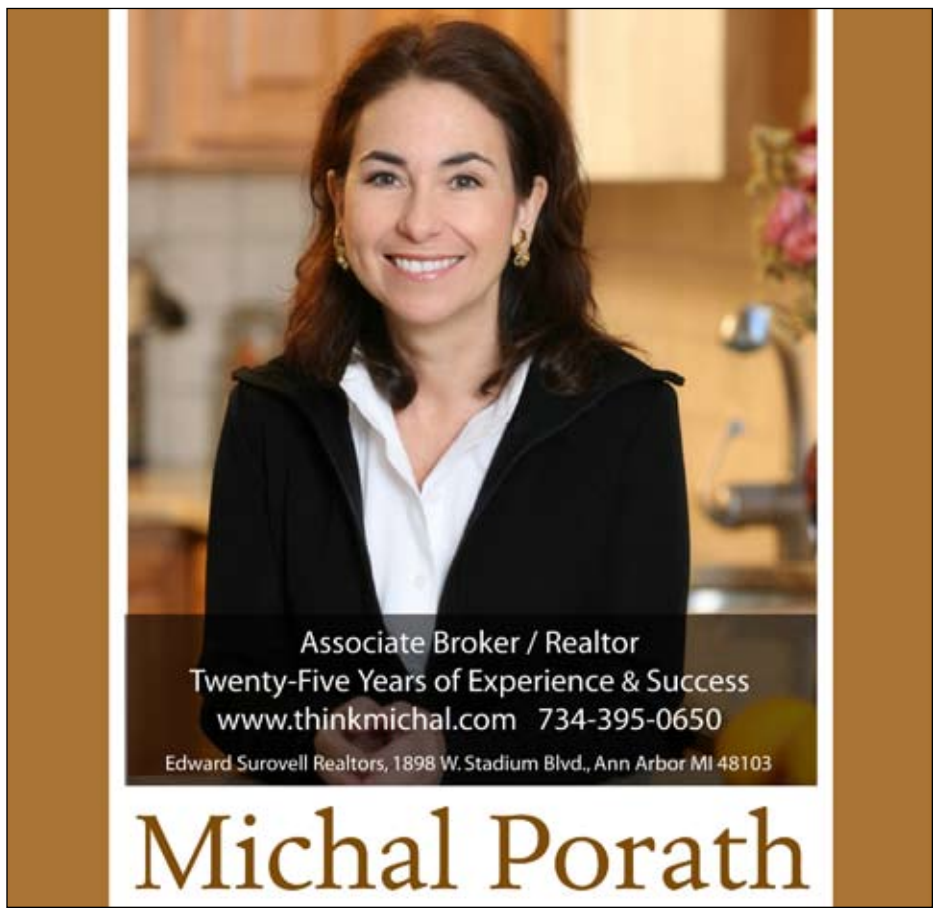
Peretz Hirshbein, special to the WJN

Where do our names come from? Names are the first gifts parents give their children, and naming a child is one of the first major decisions parents make, as a name will stay with a child forever. Parents think long and hard about what name to give their newborn. While these choices may be very weighty, they also point to how wonderful it would be for a child's self-esteem to understand how much thought went into his or her name. At the JCC's Early Childhood Center, the staff decided to make an exploration of each child's name a school-wide effort.

As part of its Ethical Start program, the ECC kicked off the year with a family history party, at which each family brought an artifact that expressed something about their family identity. At the party, each child was photographed, and his or her parents composed a story of the child's name to go with the photo. Parents explained the meaning

of names, who children were named for and why those names were appealing to them. After the event, these photos with their accompanying stories were placed on prominent display in the hallways of the ECC.

A week after the event, the rest of the ECC families were called on to bring in photos of their families or their children, and attach to them the stories of their children's names. Families responded with enthusiasm, and as time went by, the bulletin boards outside each classroom became filled with pictures and stories. For the next few months, the ECC community was witness to the power of these stories, as children would stop their parents on the way to their classroom to have the story of their name, and their friends' names, read to them. ■



Camp Gan Israel gearing up for another great summer

Shternie Zwiebel, special to the WJN

Who can think about camp in January? Camp Gan Israel, of course. While the rest of Ann Arbor loads up on blankets and hot cocoa, CGI is busy planning its 10th year of sports, field trips, swimming, dance, and the dozens of other programs that have made Camp Gan Israel such a successs.

Last summer, nearly 100 children ages three to twelve spent their days getting a real workout—for both their bodies and their souls. CGI combines traditional camp programming with traditional Jewish values, introducing concepts like Shabbat, mitzvot in a fun and approachable style—no experience necessary. Parents get in on the fun, too, and year after year, entire families say they are touched with a new Jewish pride, thanks to the great adventures in Judaism that Camp Gan Israel gave their kids. Camp Gan Israel is especially excited about a new program, Pioneers, for children entering seventh and eighth grade. It will include overnights, trips to amusement parks, and unique outdoor activities, combined with CGI's trademark emphasis on the Jewish spirit.

Camp Gan Israel is especially proud of its staff. A team led by Shternie and Zalman Zwiebel includes counselors from around the world—counselors come from as far away as Argentina and California, all here in Ann Arbor for one reason, to give kids the Jewish camp experience of a lifetime. Their personal dedication to Judaism, combined with a fun and fresh outlook, makes them standouts. The counselors' devotion to their campers doesn't end when school starts, either—many of them keep in touch with their campers by email and phone. Camp Gan Israel parents are happy to see their children develop strong friendships with young men and women that they can truly look up to, and want to emulate—for all the right reasons. Says CGI mom Lorene Sterner, "My daughter has attended all sorts of camps, but the counselors at Camp Gan Israel are outstanding. Their warmth and affection for the kids makes it a very special experience. It is not just a carefully planned series of activities but a nurturing and welcoming environment where my child feels cherished."

Camper Josh Friedman, with counselor Devorah Leah Goldstein

Campers Max Schmindt, Hadas Pollock, Noah Strancroff

Camp Gan Israel runs from June 23–August 8. Hours are from 9 a.m. to 3:45 p.m. with extended care hours also available. Hours for Mini Gan Izzy are from 9 a.m. to 12:45 p.m. For more information, call 995-3276, ext.15 or visit www.mycampganisrael.com. ■

Ken Pardes youth group offers February activities

Sophia Blumenthal, special to the WJN

Ken Pardes has kicked off the new year of 2008, after an incredible 2007. The Ken Pardes youth group is the local branch of Habonim Dror for the Ann Arbor area and is associated with Camp Tavor in Three Rivers, Michigan. The members of Ken Pardes range from third graders to high school sophomores and hold meetings twice a month. At these meetings a staff of high school upperclassmen and college students run fun activities about movement ideology and issues relating to the lives of Jewish youths in the area.

Ken Pardes set the pace last semester with 11 *peulot* (discussions or activities) over the course of six meetings. These *peulot* ranged from playing games to build community, to discussions of Judaism and its various cultural and religious expressions, to a Yitzchak Rabin memorial. The group also organized and ran two *tikun olam* (social action) projects.

Ken Pardes youth group members

Ken Pardes has opened 2008 with a new year's movie night and looks forward to many more activities. This semester's activities include another *tikun olam* project and activities and discussions about progressive Zionism and movement history. The Ken Pardes February events are a winter games day with the Detroit area Habonim Dror chapter on Sunday, February 3, and a younger kids' (seventh grade and younger) Shabbaton sleepover on February 15.

For more information on Ken Pardes or to join the mailing list, contact Sophia Blumenthal at 846-0394 or email her at thephibird@yahoo.com.

Also, registration is now available for Camp Tavor this summer. Boys and girls entering fourth through tenth grade can attend three, four, or seven week overnight camping sessions. There are also one and a half or two week "Explore Tavor" sessions available for kids aged 9–12 who are new to overnight camping or to Camp Tavor. Those entering eleventh grade have the chance to travel to Israel with Habonim Dror's national movement. For more information or to register, visit www.camptavor.com or contact Ron Sussman at (313) 702-3116 or email him at ronsussman@aol.com. ■

Camp Young Judaea Midwest offers $1,000 incentive grants to new campers

Robin Anderson, special to the WJN

By providing fun and meaningful opportunities, Camp Young Judaea Midwest helps campers connect with new friends learn about Israel and their Jewish heritage. The camp's goal is to build Jewish identity and a lifelong commitment to Israel.

This summer, Young Judaea, in partnership with Hadassah and the Foundation for Jewish Camping, is able to offer $1,000 grants to campers who are new to Jewish camping. This camper incentive is limited and will be distributed to eligible families upon receipt of the completed grant application. This grant is not based on need; however, all applicants must be new to Jewish camping and to Young Judaea summer programs.

The Camp Young Judaea facility is kosher and Shabbat is observed. There are campers and staff from Reconstructionist, Reform, Conservative and Orthodox backgrounds. The religious philosophy is one of pluralism—the camp provides an environment in which campers from all Jewish backgrounds feel comfortable with their Jewish identity and challenged to grow spiritually.

The beautiful, 80-acre, lakefront facility in central Wisconsin provides campers with the opportunity to water-ski, rock climb, create art, play sports, act, sing, dance, live the Hebrew language, explore Israeli culture and experience meaningful Judaism.

CYJ Midwest's comprehensive approach to the camp experience engages campers in a way that adds meaning to everything that they encounter. By infusing Jewish values and community ideals into everyday life, campers gain self-confidence, respect and a passion for fun.

For more information about CYJ Midwest, visit www.cyjmid.org.

CYJ Midwest will be hosting an information session on Sunday, February 10, at 7 p.m. at the home of Amy and David Hamermesh, 2502 Brockman Blvd. Prospective and returning families are encouraged to attend. Noah Gallagher, CYJ Midwest's director, will be on hand to discuss the program and answer questions. RSVP by February 7 to info@cyjmid.org.

Correction

The December '07/January '08 *Washtenaw Jewish News* incorrectly identified the photograph in Partnership 2000 article on page 12. The photo was actually a picture of the delegates visiting a Hebrew Day School class, not the Jewish Cultural School. The photo was taken by HDS Head of School Dina Shtull.

Israel trip subsidies available for local high school students

Eileen Freed, special to the WJN

The Jewish Federation of Washtenaw County is offering one-time subsidies to teens participating in their first organized peer trip to Israel. The application process is open to those traveling to Israel with an approved provider, including national organizations, such as Young Judaea, Habonim Dror, Ramah, NFTY and B'nai B'rith, and other recognized teen tour providers, such as Nesiya and Alexander Muss, or educational institutions, such as the Frankel Jewish Academy.

To apply for the subsidy, visit the Federation web site, www.jewishannarbor.org, and follow the link to Federation Scholarships, or request an application form by email at info@jewishannarbor.org or by phoning 677-0100. The application deadline is March 1. The amount of the subsidy will vary depending on the number of applicants, and the maximum subsidy is $1,000. Recipients will be notified of their subsidies by March 17.

JCC to participate in 2008 Detroit Maccabi Games

Halye Aisner, special to the WJN

The Jewish Community Center of Washtenaw County has announced that it will send a team to the JCC Maccabi Games taking place in Detroit from August 17–22. The JCC Maccabi Games are an Olympic-style athletic competition for Jewish teens age 13–16 from around the world. The Detroit games will include boys and girls basketball, boys and girls soccer, boys baseball, girls softball, girls volleyball, boys in-line hockey, golf, tennis, bowling, dance, swimming, track and field and table tennis.

There will also be some incredible events taking place, beginning with the opening ceremonies at the Palace of Auburn Hills, an event at Ford Field, and participation in the community-wide Celebrate Israel 60 at the Michigan State Fair Grounds. The delegation from the JCC or Washtenaw County will travel together by bus to the West Bloomfield JCC at the beginning of the week, and all participants will stay with host families in the Detroit area so that they can have the complete Maccabi experience.

The cost will be $650 per athlete. For more information or to participate in the Games, contact Deborah Huerta at 971-0990 or email deborahhuerta@jccfed.org.

HDS receives Kellogg Foundation grant for institutional growth

David Hamermesh, special to the WJN

Hebrew Day School of Ann Arbor is embarking on a significant new phase of growth and development. It is engaging in a formal, professionally-led assessment of its structure and functions and the school's mission as it relates to the needs and values of young families attracted to the school. According to Dina Shtull, head of school, this is "an opportunity to analyze our strengths and identify challenges for the future, and then develop strategic goals and a plan for implementing them."

This important opportunity is made possible by a grant from the Kellogg Action Lab of the W. K. Kellogg Foundation. The Action Lab is the Foundation's major investment in a new organizational capacity-building program. Its purpose is to improve practice in nonprofit management and philanthropy and to give non-profit organizations the resources to increase their ability to impact on the community, achieve their mission and develop long-term sustainability.

To be eligible for a grant, the non-profit organization must have received previous W.K. Kellogg Foundation funding. "This is about contributing to our grantees doing more good work for many years to come," comments Thomas Reis, W. K. Kellogg Foundation Program Director. Hebrew Day School received a Kellogg grant last year for innovative programming to improve the lives of children, families, and community. A day of fellowship was held at Tamarack Camps where participating members of the community learned how to play the darbuka (ancient hand drum) and bonded through music, group initiatives and outdoor activities. Another program of fellowship is being planned for this coming summer—a family bike trip that will emphasize responsibility to our environment and a spiritual connection to nature.

The grant will provide the opportunity to analyze our strengths and identify challenges for the future, and then develop strategic goals and a plan for implementing them.

Grants from the Action Lab can be in the form of knowledge resources (books, subscriptions to periodicals and memberships in local nonprofit associations), convenings designed around specific group needs (board development, executive transitions and messaging), or complex consultations offered by highly qualified consultants (organizational assessments, strategic planning and business planning). Hebrew Day School received a grant for the latter—a grant to engage in a professionally-directed institutional assessment and strategic plan.

The school has hired Independent School Management (ISM), Inc. to direct these initiatives. ISM is the only comprehensive management-support firm for private-independent schools in the United States and abroad. An ISM executive consultant will visit the school on two separate occasions, to interview teachers, parents, board members, and staff, and to work with the board on developing a long range plan for the future.

"We are grateful to the Kellogg Foundation for appreciating the impact of non-profit enterprises on the community," said Dina Shtull, "and in particular for assisting our educational institution that provides our children with a strong foundation for life-long learning." ■

For more information about Hebrew Day School, call 971-4633 or visit http://www.hdsaa.org.

Youth programming at the Jewish Community Center

Deborah Huerta, special to the WJN

February Break Fun Days

The Jewish Community Center of Washtenaw County will offer a series of February Break Fun Days from Monday, February 25, through Friday, February 29. Plans include going to an indoor water park and visiting the newly redesigned Detroit Institute of Arts. Contact the JCC for specific details about each day.

The Fun Days are open to JCC members in kindergarten through fifth grade. The cost for care from 8 a.m.– 4 p.m. is $32 ($30 for additional siblings). There is an additional charge of $8 for extended care from 4–6 p.m.

Snow Days Program for grades K-8

The Youth Department of the Jewish Community Center of Washtenaw County has introduced a new offering for families: JCC Snow Days. On days when the JCC is able to open but Ann Arbor Public Schools are cancelled due to winter weather conditions, the Youth Department will run a Snow Day program from 10 a.m.–6 p.m. This program will be open to JCC members in kindergarten through eighth grades.

During JCC Snow Days, students will enjoy games, gym activities and fun in the snow under the supervision of Deborah Huerta and other available staff. Students should bring a nut free, dairy lunch. The Snow Days program is for JCC members only and the program fee is $50 per student (Kids' Konnection participants are eligible for discounts). Registration in advance is not required, but parents will be asked to fill out a registration form and submit payment when they arrive.

Kids' Night Out

The Jewish Community Center of Washtenaw County will host a Kids' Night Out program on Saturday, February 16, from 6:30–10 p.m. The evening will feature a screening of Ratatouille, the delightful animated film about a rat that achieves his dreams of cooking great food. Taking inspiration from Chef Gusteau's message that "anyone can cook," the participants will get to prepare their own dinner and dessert. Other activities will include decorating chef hats to wear and playing a variety of food-inspired games. Participants should be prepared for a yummy night.

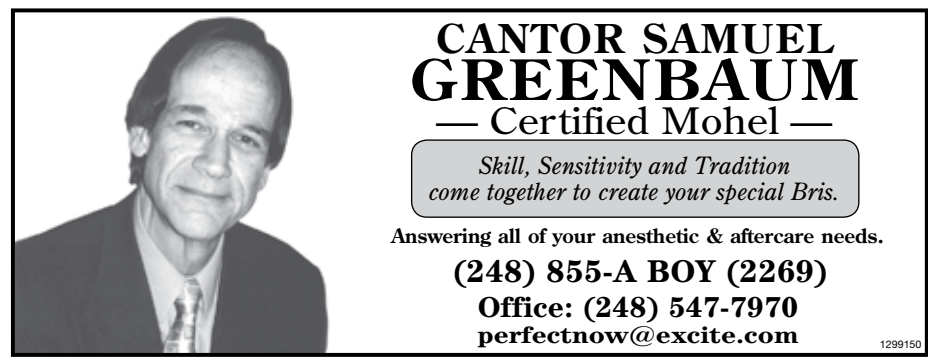
The Kids' Night Out program is open to both JCC members and non-members in kindergarten through fifth grades. The cost of the evening is $20 for JCC members ($18 additional siblings) and $24 for non-members ($22 additional siblings). Space is limited, so register by Thursday, February 14. .

School's Out/JCC's In Day for AAPS students

The Jewish Community Center of Washtenaw County will offer a School's Out/JCC's In Day for Ann Arbor Public School students on Monday, February 18. The theme for the day will be Sports Galore! Students will take a trip to Colonial Lanes bowling alley and spend the rest of the day running, jumping, and laughing as Kim Braun leads them in a variety of sporting games.

The School's Out/JCC's In program is open to JCC members in kindergarten through fifth grade. The cost for care from 8 a.m.– 4 p.m. is $32 ($30 for additional siblings). There is an additional charge of $8 for extended care from 4–6 p.m. Space is limited, so register by Monday, February 11.. ■

To register or for more information about JCC youth programming, contact JCC Youth Director Deborah Huerta at 971-0990 or deborahhuerta@jccfed.org



Hebrew Day School receives major gift from Corliss Rosenberg

Dina Shtull, special to the WJN

The Hebrew Day School of Ann Arbor recently received a major gift from Corliss Rosenberg. The generous donation was inspired by the conviction that all Jewish children should have the opportunity to receive the kind of education offered at HDS. The gift is eligible for matching funds (1:2) from the Jewish Funders Network, which is collaborating with PEJE (Partners for Excellence in Jewish Education) to provide incentives for major gifts to Jewish day school education. The match incentive will infuse $15 million into Jewish day schools across North America this year.

The background to Corliss Rosenberg's gift to the Hebrew Day School is an interesting and international family story. In 1950, Corliss Bestland moved from the vast flat wheat-growing prairies of Manitoba to the bustling city of Chicago. Chicago in 1950 was not the elegant worldly city it is today, but life there was still a great adventure for Corliss Bestland, who moved there to attend nursing school. It was while working towards her nursing degree at Mt. Sinai Hospital that she met a medical student from New York City, Jerry Rosenberg. The excitement of student life resulted in a bond that has endured to this day. Today the couple resides in Ann Arbor where their oldest grandchild, Lily, attends the Hebrew Day School.

Corliss and Jerry's story is one of love for one another, for music and the arts, for Israel, and for family. After Jerry completed his internship, he and Corliss married and went off to Austria where Jerry was a Fulbright Fellow in Pathology at the University of Vienna. After a year in Europe, which included visits in their little Volkswagen to France, Germany, Italy, the Scandinavian countries and Yugoslavia, they returned home and moved to Minneapolis where Corliss worked as a nurse and Jerry was a resident in Surgery at the University of Minnesota Hospitals. He was also a Ph.D. graduate student with the view of pursuing a career in academic medicine.

During this period, Corliss also went back to school and explored other kinds of work in the business world of banking and finance. In 1963, Jerry completed his training and obtained a Ph.D. degree. He was also drafted into the service and was assigned to the Marine Hospital in Staten Island, New York as Assistant Chief of Surgery. This was the year their first son was born, and with David's arrival, Corliss became a full-time mother.

After leaving the service, Jerry joined the faculty at the University of Kentucky as an Instructor in the Department of Surgery. In 1965 their second son, Andrew, was born and the family was complete. After another two years, the family moved to Toledo where Jerry worked at the fledging medical school. In 1968 he was recruited to Wayne State University where he was given an opportunity to work in a field of surgery that had interested him for several years, the field of organ transplantation.

The generous donation was inspired by the conviction that all Jewish children should have the opportunity to receive the kind of education offered at HDS.

Corliss and Jerry Rosenberg

Corliss and Jerry made their home first in Lafayette Park and then in Huntington Woods, where the family lived for 34 years. Jerry was the surgeon of the team that did the first kidney transplants in Detroit. He progressed up the academic ranks and became Professor of Surgery at Wayne State University and Chief of Surgery at Hutzel Hospital. The two sons went to Hillel Day School in Farmington Hills, Detroit. The family's commitment to a Jewish life and Israel was reinforced by Jerry's parents who made Aliyah and lived in Israel for the next 25 years. The family visited them often and feels a strong attachment to Israel.

Sons Andrew and David attended the University of Michigan and pursued medical careers. Corliss finished a degree in psychology at Oakland University with a minor in Chinese studies, visiting China in 1983 and again in 1985 when tourists first began to be welcomed there. She also began to paint and study painting at Wayne State University. During a brief sabbatical in Paris, while Dr. Rosenberg was at the Sorbonne, Corliss attended the Ecole Superieur Nationale des Beaux Arts.

Jerry Rosenberg retired from surgical practice and Wayne State University in 1996 and became the full-time director of the Histocompatibility Laboratory at the Gift of Life Michigan in Ann Arbor, an organization which he founded with Dr. Jerry Turcotte of the University of Michigan and others in the early 70s. It is recognized by the federal government as the organization responsible for tissue typing and the allocation of organs from deceased donors in the State of Michigan.

After commuting to Ann Arbor for several years, Corliss and Jerry decided to sell their home in Huntington Woods and move to a condominium in Ann Arbor. The deciding factor was the presence of their son, Andrew and daughter-in-law, Marci, in Ann Arbor and the arrival of two granddaughters, Lily and Charlotte. Andrew is the medical director of the intensive care unit at the Cardiovascular Center of the University of Michigan and Marci is a speech pathologist at the University. Their son David, Professor of Psychiatry at Wayne State University, and his wife Jennifer, a Ph.D. in psychology, live in Franklin and have also blessed the family with a daughter, Louisa.

In addition to engaging in the affairs of the Jewish community of Ann Arbor, Corliss and Jerry Rosenberg have been active in the University Musical Society and at Washtenaw Community College. They have made new friends and look forward to many happy years in this wonderful community of Ann Arbor.

HDS is currently developing long-term strategic goals and a plan for implementing them. Corliss Rosenberg's gift will be used toward funding some of the initiatives identified as part of this visionary process.

Other major donors to HDS whose gifts have received matching funds from the Jewish Funders Network and PEJE include Prue and Ami Rosenthal, Herbert and Carol Amster, and Judith Endelman and her brother Bill Epstein in memory of their mother Miriam Ruth Epstein. To be eligible for matching funds, gifts must be a minimum of $25,000 and five times any previous gift to Jewish day school education. Major gifts to the school allow it to remain on the cutting edge of both secular and Judaic studies, and offer this education to many families who might otherwise not be able to afford private education. ■

For more information about Hebrew Day School, call 971-4633 or visit the school's website at www.hdsaa.org.

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Session I: June 23-July 3
Session II: July 7-July 18
Session III: July 21-August 1
Session IV: August 4-August 15

For more information or to register, please contact
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JEWISH COMMUNITY CENTER OF WASHTENAW COUNTY

Accredited by the National Academy of Early Childhood Programs

Jewish Federation of washtenaw county

A dental journey to Uganda

Sam Zwetchkenbaum, special to the WJN

If anyone told me four months ago that I would be taking out teeth and caring about the future of dental health in Uganda, the land of Idi Amin and the Raid on Entebbe, I'd have told them they were crazy. I knew I was going to Kenya for Operation Smile, as a dentist on a team treating children with cleft palate, and sent in a deposit to go on a safari after that. But a string of events led me to Samson Wamani, medical director for the Abayudaya community in Uganda—and helped me realize there's a huge difference between what is dental care here in the U.S., and what is available to fellow Jews of the Abayudaya. This was more important than seeing lions.

Learning about Uganda

There are books and websites about the Abayudaya, a group of near 800 Ugandans who trace their Jewish history to 1919, when a tribal leader, Semei Kakungulu, led his people to begin practicing Judaism. I sought to read as much as possible. One book by Richard Sobol at Michigan's Grad Library has wonderful pictures and a CD of community members singing songs and prayers they sing during their Shabbat service, some in Hebrew, others in their native Lugandan. I loaded this CD on my iPod and listened to it constantly. There were also pictures of community members, young and old, living in a rural, rustic setting. Many of them live on Nabugoye Hill, outside the city of Mbale, Uganda's third largest city with a population of 75,000 in the foothills of 12,000 foot Mount Elgon in the southeast corner of the country.

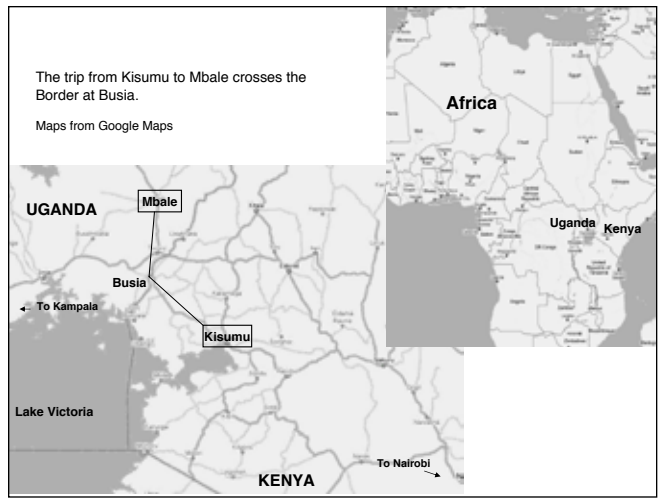
I emailed Samson back and forth for a couple of months, asking questions and finding out more. Samson grew up in the community and always wanted to be their first physician. He recently graduated from medical school in Kampala, and his tuition was partially supported by some individuals from Rochester, New York. Did the community need dental care? Did they need equipment or personnel? He told me there was no dentist in the community, and that there was only one in Mbale. Access to that dentist was difficult both because of the challenge of transport and the cost of care beyond reach of most community members many of whom are subsistence farmers. In the health clinic was a military field-style dental chair which several dentists from California brought a few years ago when visiting. They held a clinic for three days and each day a line of people waited to have a tooth extraction. This told me that it was likely that there were people with dental pain in this community.

Before leaving, I gathered supplies to treat patients in Uganda. I sent an email to dentists in the Detroit chapter of Alpha Omega Dental Fraternity, and people came forward and sent me anesthetic needles, extraction instruments, and offers of money. I purchased some supplies, including glutaraldehyde (cold sterilization solution) from a dental supply company. I "borrowed" anesthetic solution from the dental school.

Operation Smile in Kenya

I arrived in Kisumu, Kenya and spent ten days with Operation Smile. Kisumu is in western Kenya on the east side of Lake Victoria, and north and west of Kisumu is Uganda. The mission of Operation Smile is to provide repair of cleft lip and/or palates. Dentists check the teeth on everyone, remove any teeth that were problems and could affect the cleft repair, and make special prostheses called obturators to cover the cleft palate for those who could not have surgery.

To be honest, except for the first couple days of screening, I wasn't terribly busy. This is likely because the children's teeth in general were in good shape, and only one child needed an obturator. But it was great to be a member of a team that was doing important work and changing lives. I worked with my fellow prosthodontist and new friend, Dr. Omondi. Omondi was from the area and of the Luo tribe, but had traveled to Nairobi and then London for his prosthodontic training. We enjoyed working together and have kept in touch, especially recently with the turmoil going on in Kenya post-election.



The journey to Uganda

I had told Omondi of my need to get to the Ugandan border to meet Samson and he was truly helpful in finding a car and agreeing to drive me to Busia, the border town. I didn't want to rush him, but I wanted to get to the Abayudaya community before dark to make it to Kabbalat Shabbat services. He got the car late, and we left late. We drove off, first through the busy Kisumu downtown, then out the main road, with potholes that made this Michigan resident feel very much at home!

When most Americans in northern states think of "crossing the border," they think of driving their car up to the Canadian customs window and answering a few questions of the customs official. Busia is a busy border town that straddles both Kenya and Uganda. There was commerce of various forms along the street and in the street. Omondi helped me through this maze and I obtained a visa for $50 at the Ugandan office. It was there that I finally met Samson; it was like meeting a long lost relative—while we had never met, we knew we had a strong bond.

On to Mbale

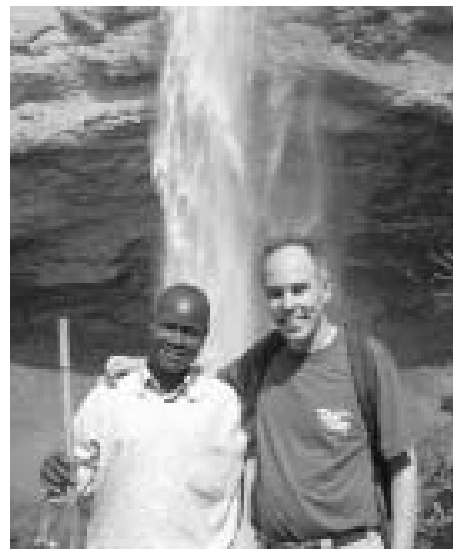
Samson had hired a driver and we headed up to Mbale along some dirt roads. As it got darker, I made my first observation about Uganda: drivers don't turn on their headlights until they can't see at all. My second observation about Uganda was that the power goes out rather frequently. After almost two hours, we neared Mbale.

North of town, we drove up a very difficult dirt road up Nabugoye Hill, the main area for the community (there are several areas, but this is where the high school, health clinic, internet café and the largest synagogue are). The drive was made more difficult due to road construction, which narrowed the dirt road to a one car-width access. When we reached the synagogue, Kabbalat Shabbat services were ending. We were able to say hello to many people, and enjoyed a *kiddush* and *motzi* with Israel, the community leader, Tehilah, his wife and the nurse at the health center, and their daughters. After talking for a bit, it was time to go. The driver had still been waiting, and it was time for me to go back to town to my hotel.

I stayed at the Mount Elgon Hotel in Mbale, which is a fine hotel, but something about it bothered me. It distanced me from the community I was visiting, both physically by six challenging kilometers, and also personally. The Abayudaya were in their village, while I returned to a fine hotel frequented in large part by whites. The Abayudaya are currently building a guesthouse on Nabagoye Hill. This will not only make it more convenient to visitors and create a better experience, but also bring much needed funds to the community to retain potential lodging funds. My first evening at the Mount Elgon, the power went out three times.

Shabbat with the Abayudaya

Shabbat morning I made it up to the Moses Synagogue on Nabagoya Hill via piki piki (motorcycle with a seat on the back). I probably should have said an additional prayer in thanks that I got there without injury. I will not miss piki pikis. I approached the small but airy building and was welcomed by all and introduced myself to so many people. There were chairs set up about five on each side of the aisle, with women sitting on the left and men on the right. In many ways the service was very familiar. We used the same *siddur* as in the U.S. (complete with bookplates from New Jersey) and many of the melodies for prayers sung in Hebrew were similar.



Two Sams enjoying a well-deserved period of leisure at Sipi Falls, north of Mbale, Uganda

Then I heard the congregants singing the psalms in Lugandan, the same psalms I had on my iPod. While there was exuberance and joy in so much of the singing I heard, there seemed to be a little extra with these psalms. I think that's because the congregants know these songs are theirs. They are likely the only congregations singing these psalms in this way in all the world.

This Shabbat there was a bat mitzvah for two of the girls of the community. This was especially interesting for me, because in two weeks, I would be attending the bat mitzvah of my niece back in Massachusetts. The Abayudaya girls did well and the community was quite proud of them. Aaron, the assistant spiritual leader, praised them for the good work they had done studying and their beautiful voices. It is a small community, so the youth are valued greatly.

The rest of Shabbat was spent talking to people and going on some walks. Samson showed us the guesthouse, which is almost finished, the foundation for the new health center, which needs more work, and the view of Mbale in the distance. We met some teenagers and hung out talking, and then had a small Havdalah service.

The health clinic, or "Edwaliro" had four rooms

Setting up for dental care

The next day, I arrived at the clinic not really knowing what to expect. Having only dental extraction instruments meant, well, that the only treatment option was extraction. It seemed so strange to me, because in the US when a patient presents with a toothache, after the diagnosis the next step is to explain to the patient what's going on and what the alternatives are for care. But in Uganda, all I could do was explain what was going on and that we needed to extract the tooth. It was very funny then to read the patient's expression, which basically said, "Of course I knew I needed it extracted; that's why I'm here!" I guess it's akin to listening to a barber give a long explanation about how hair grows and why it needs to be cut before he actually cuts it.

I had set up a clinic to perform extractions, but violated a couple of basic rules. I was not able to take radiographs, which reveals potential problems and assists in preparation. But there was no x-ray machine, only people in pain. Also, I didn't have any instruments normally used if an extraction turns "surgical." For example, if a tooth fractures below the gumline, I would normally use a "power tool" to relieve some of the binding bone around the tooth. Without that tool, all I could do was just hope that no teeth broke below the gumline!

My luck held out pretty well. I was actually pretty surprised how easily all of the patients achieved local anesthesia ("got numb"). Was it because I had brought some really good anesthetic, or were they already so relaxed and calm that the anesthetic worked well? Or perhaps they're just a very stoic group of people.

There were older men and women of various ages who were certainly uncomplaining. A young man named Samuel, who was training as a health care assistant, functioned as my dental assistants and interpreter. The younger patients were a bit afraid of the needle but with a little coaxing and help from Samuel, they became stronger and let us work.

Sam is a very common name in both Kenya and Uganda. It gave me a little comfort and made me feel at home. I taught Samuel how to give post-extraction instructions and I wrote prescriptions so that Tehilah, the clinic nurse, would dispense some medications for post-extraction pain control. Our little dental clinic got quite busy. As soon as one patient exited the chair, there was a new patient sitting there. But Samuel often forgot to clear away the used instruments and the extracted tooth! I had to show him how to do this and clean the room before seating the next patient.

Now I laugh as I remember little children (and an occasional cow), curious about what was going on, peering through the open window behind the dental chair. But at the time I got a little annoyed and shooed them away to be sure the patient's privacy was respected. Dentistry is not a spectator sport! Time seemed to fly by and I was getting very thirsty. It was 2 p.m. and we had been working nonstop. Tehilah took a look at me and could tell I was hungry and went and got me a bottle of water and a chapatti. That was probably the most delicious chapatti I ever had.

Some difficult cases

All did not go so smoothly. There was one patient with a wisdom tooth that had decay and gave me a good work-out! Another patient had a maxillary second premolar unfavorably positioned and decayed. There was no easy way to grab the tooth with the usual dental instruments. I advised the patient that there was a possibility that I would not be able to take the tooth out and gave him the option of having me try or not.

The patient wanted me to try, and I spent quite a bit of time on it and may have gotten some movement, but in the end the tooth was not going to come out. In retrospect, considering my doubts about being able to remove it, I probably shouldn't have attempted it. And it's not a great idea to take out a "funky" tooth without a radiograph. There very easily could have been a curve to the root, which I would need to know beforehand. Both of these cases helped me realize how necessary it would be to have the proper equipment for taking and developing radiographs of teeth.

Reflections on dental health in Uganda

My assessment of dental disease in the part of Uganda I visited is not based on a large study, but rather on observation of about 20 people. Interestingly, the areas of decay that I saw were all on back teeth where they contact. I don't recall seeing any decayed front teeth. This is probably caused by two things. First, in the foothills of Mount Elgon, the water is naturally fluoridated and fluoride strengthens the enamel mineralization. Second, exposure to sweets is primarily from chewing on sugar cane with the back teeth.

Dr. Samson Wamani, health and medical director for the Abayudaya Community, consults with a woman and her daughter

Here in the U.S., when I see a person with significant decay on the anterior teeth, I can almost bet that it's caused by an addiction and constant exposure to sugared carbonated beverages (i.e. sipping on Mountain Dew or Coke all day). People in Uganda just do not have the money to become addicted to sweets or soda pop. Another thing I did not see in Uganda that we see here in the U.S. is older adults on multiple medications, some of which decrease the production of saliva. Saliva plays an important role in the prevention of tooth decay, so people with less saliva seem to have more cavities. This was not a problem in Uganda.

In the United States, the dentist to population ratio is estimated at one dentist per 1,700 people. In Africa, it is estimated to be one per 100,000 people. In the area of eastern Uganda, it is probably the same or perhaps a bit worse. In Mbale Town, there was one dentist who did only extractions. There had been another dentist who provided more comprehensive care, but he moved. In the surrounding smaller towns and villages, there were no dentists.

Some of the regional hospitals or health centers have "dental assistants" who can perform basic services. Basic preventive services, and dentistry performed with the intent of conserving teeth, rather than extracting, is distant for many. There is hope, however. There is a new dental school at Makerere University in Kampala, and a growing sense that dental health is a public health concern.

What's next? First, I think a more comprehensive sampling to assess the dental health of the population in different age groups will give a good sense of the community's needs. Second, the new health center will hopefully be finished soon, and it would be appropriate to have a dental unit equipped to provide the full range of dental services.

I plan to submit a grant request to help support the purchase of dental equipment, instruments, and supplies. It would be of great benefit to have a unit to take radiographs if future dentists are to perform any care. Finally, good thought needs to go into how this clinic will be staffed. It could be staffed by dentists from abroad as volunteers visiting for short periods. Or, if there were community members interested in a career in dentistry, funds could be raised to help pay for their education. It may not be prudent to tie such a scholarship to a commitment to work at the community health center full time. This may not be financially viable for the dentist nor a long-term solution.

I believe we all want for our fellow Jews in all lands good quality of life. Dental health is a part of this. As winter comes to Michigan, I hope to keep my friends in Africa in mind, and keep working full steam ahead. After all, great things can happen when a group of Sams get together. ■

Makeshift dental clinic

Want to learn more?

Email Sam at szwetch@umich.edu, or visit these websites:

1. Kulanu, an organization which aids dispersed Jewish communities: http://www.kulanu.org
2. Institute for Jewish and Community Research, which is supporting the building of the new health center, http://www.jewishresearch.org/sc_projects_AJ.htm

Aron Kaufman, musician and teacher

Sandor Slomovits, staff writer

Aron Kaufman's name is familiar to many in our community from his role as Hebrew and Judaic Studies teacher at Hebrew Day School of Ann Arbor. Many of us also know him in his other role as a terrific musician, percussionist and composer. Aron has performed with many folk and jazz ensembles for over 25 years. He has accompanied, among others, folk legend Pete Seeger, internationally renowned frame drummer Glen Velez, Detroit jazz luminaries Eddie Russ, Craig Taborn, and Larry Nozero, and harmonica virtuoso Madcat Ruth.

Aron also played with and contributed numerous compositions to The Lunar Octet, a critically acclaimed Latin jazz group that was regularly featured at the Montreux-Detroit Jazz Festival. He has studied, and continues to learn from, many master musicians in a variety of genres and styles.

I consider myself fortunate to have been able to work with him for many years both on stage and in the recording studio. We recently sat down over tea at Sweetwaters Café to talk about his life in music.

WJN: Whenever I talk with musicians, I'm always curious to know how they came to play music. You've told me before that your family was in the diamond business. Was there a lot of music in the house when you were growing up?

Kaufman: Neither of my parents were musicians. I was not exposed to a lot of music through my parents, except I remember as a kid hearing these records, and they made a huge impression on me. In particular, *Peter and the Wolf*, I have recollections of that music actually frightening me… .

WJN: The wolf swallows the duck!

Kaufman: Yeah. I remember my delight in the musical lines of that piece and also the fear I felt as the instruments played the different roles. It had a huge, huge impact on me. We also had a record of someone, I don't remember who, singing folk songs. One of them was an Irish song, "In the cold and frrrrosty morrrning…" (Here Aron started singing, recalling much of the song, complete with Irish brogue and rolled r's.)
I couldn't make those sounds as a kid, but it really caught my attention. My parents didn't encourage me to take music lessons. They didn't want me to become a professional musician.

WJN: Why do you think that was?

Kaufman: I think it's their coming from a post Holocaust background. Both my parents were born in Belgium, in Antwerp. Both sides of the family were in the diamond business. Fearing the invasion of the Nazis, my father's family left Belgium in 1939, booking passage to Brazil. My mother's family escaped from Nazi occupied Belgium in 1942, traveling to Cuba. Years later, my parents' families both moved to New York where they met.

I think (those experiences) affected the way they felt about music as a profession, as a way to make a living. This was not a way to provide for your family.

WJN: Did they want you to go into the diamond business?

Kaufman: One summer my dad asked me to come to his office to train and learn how to cut diamonds. I remember I said to him, "I have a job as a summer camp counselor. This is what they're paying me. You'll have to pay me more than they're paying for me to do that." (Laughs.) So he did, and I learned how to cut diamonds for the summer. I think he wanted to give me an experience of that and see if I took to it, but my dad was not the kind of person who'd say, "This is what I want you to do."

Aron Kaufman

WJN: Were you playing music by then?

Kaufman: The first time I became interested in playing music was in Puerto Rico. My father opened a small factory for cutting diamonds down there when I was in third grade. I went from yeshiva in New York to Puerto Rico. My older brother, Moris, started taking drum lessons there from a guy named Fred King. (Fred King was a top percussionist of the time. He played classical percussion, and jazz too, and recorded with Max Roach.) So my brother had a drum set and whenever he was not there, I would put on these records by The Who, Carlos Santana, Black Sabbath and I would play along with them. No one told me how to do this, how to play. I just thought, "Anybody can do this." I loved playing to those records. I would get so excited. But I never took lessons.

We lived in Puerto Rico from the summer after I was in third grade until the summer after my Bar Mitzvah, which was in 1972. We moved back to New York and I started eighth grade that fall.

I spent a year in Israel after high school on the Young Judaea program. On the kibbutz where I lived, Kfar Ruppin, there was a drum set, and there was this guy named Martin, an English volunteer, and we would get together and play Beatles tunes. That was my first experience of jamming with someone. I also played drums in the kibbutz orchestra, playing Israeli folk tunes.

After the year in Israel I came to the University of Michigan in the fall of 1977. I remember I was always playing rhythms, in the elevators, everywhere. I would hear rhythms and play them. I didn't think anything of it. It was something I'd always done. When I was younger, at home, my brother and I would always do this table drumming to the *Birkat Ha' Mozon*. That was probably my earliest drumming experience. Anyway, my friends at college noticed that I was always drumming on something so, for my birthday they bought me a pair of bongos. That was my first set of drums.

Then I heard that the U-M dance department was hiring accompanists for an African dance class. I tried out and got the job. Fortunately I was very blessed with this ability to hear rhythms and reproduce them. Simple patterns at first. It became way more complicated later. I ended up playing for that class for about five years. Basically, I started my musical education as a hired accompanist.

In my last semester at school I tried out for the U -M Jazz Ensemble, directed by Louis Smith. When I came the first time I was deathly afraid that he would pull out a musical chart and say, "OK, read this," and I would have to say, "Well, nice knowing you. I gotta go." (Laughs) Because I couldn't read music. But when I got there and sat in the rhythm section and was just warming up on the congas, Louis Smith walks in and says, "You're in the first band." That's all. It was a great experience because through that ensemble I played for the first time at the Montreaux - Detroit Jazz Festival.

I've had some wonderful teachers along the way who have really nurtured my playing and let me know I had something to offer. I feel so fortunate and so blessed, to have the kind of experiences and musical influences I've had.

I've always been drawn to and captivated by the music of Cuba and Brazil. I have come to appreciate that my interest in Brazilian and Afro Cuban drumming comes from a deeper place. I will forever be grateful to Brazil and Cuba. They opened up their ports during WWII and saved my family. Every time I play the music of Cuba and Brazil on my drums, I am paying tribute to the nations that made it possible for me to live my life here in the United States as a free person, and celebrate my Judaism.

WJN: You've been a teacher for many years. That's your main gig. How did that come about?

Kaufman: In school I really didn't know what I wanted to study. I ended up becoming a political science major. I was always interested in other cultures, enjoyed learning other languages. It was in one of my classes with Joel Samoff, about the political economy of Africa, that I decided to become a teacher. He was an outstanding teacher, extremely rigorous, had such high expectations, and cared so much about his students. He really inspired me. It was after that class that I said, "OK, this is what I want to do. I want to teach."

I started volunteering at Pound House pre-school, just to get a sense of what teaching was like. I became their music specialist and found I really enjoyed working with young kids. I taught pre-school for five years and then went back to school, got my graduate certification in elementary education and in the fall of 1990 started teaching at Hebrew Day School. This is my *chai* (18) year there.

WJN: You use music a lot in your classroom.

Kaufman: I have a passion for teaching kids. And one of the passions I have developed in my teaching career is teaching Hebrew and Judaic studies. As a teacher with an interest in music, I've tried to incorporate my abilities as a percussionist, as a musician, into my teaching. Using music in the classroom is a very powerful way to teach reading skills, speaking skills, and also to develop an enthusiasm for the subject. It breathes soul into the curriculum and it touches the kids' lives.

I feel as a teacher I have a unique opportunity to light up the DNA inside these kids' Jewish *neshama*, their Jewish souls. I think that by teaching Torah, teaching Hebrew, there's something that gets sparked.

One of the things that I thought about when I first started teaching Hebrew was how can I use this idea of call and response that I learned from playing in those African dance classes, which is a very interesting, dynamic way to engage students. I wrote my first Hebrew song in the classroom. I took this concept of call and response and did something Hebrew with it. To me, no matter what the kids learn, whether it's the letters or grammar or Torah, if you can create a spirit in the classroom that's palpable, that kids can sink their teeth into, they are going to develop their abilities, their potential, how hard they work. If you can create a spirit in the classroom, that's something that will affect their lives. When they go home they're still going to feel that. It's going to motivate them to dive deeper into what we're trying to teach them.

WJN: You're not in your family's diamond business, but you're still polishing gems.

Kaufman: When kids go home and they're singing a song I taught them, something I composed or something from the program, they're in the bathtub singing these songs over and over again. Nobody's telling them they have to do this. They're still singing them, still working with them, after the day is done and enjoying it.

WJN: I know that your whole family is musical.

Kaufman: Yes, my wife Lisa is a very accomplished pianist, singer, and songwriter. We've performed together many times. Music is a very important part of our family.

WJN: What about your kids? Do you have aspirations for them to become musicians?

Kaufman: Lisa and I encourage our kids in music. Both of them are blessed with a lot of natural ability. Jared has been studying piano with Tad Weed (a prominent local jazz pianist) and Mira has also studied with him. Who knows what they will do with music. But whatever they end up doing, I think music will always be a part of their lives. I don't have any ambitions for them. Whatever they want to do, it's going to be up to them. I hope they always enjoy music. Music adds spice to life. Whether you play, perform, or listen to it, it's an important part of life. It raises your spirits and helps you be connected to other people. ■

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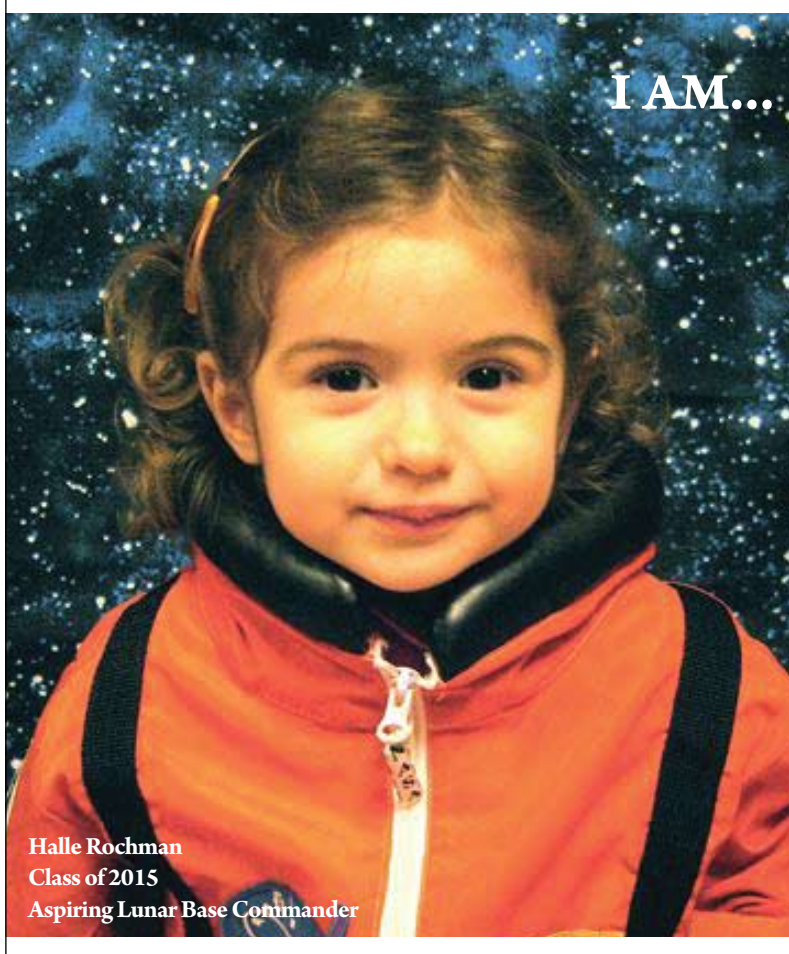

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Scroll power: Nicaraguan Jews celebrate first Torah in 28 years

By Brian Harris

MANAGUA, Nicaragua (JTA) – After 28 years without a Torah scroll, Nicaraguan Jews joyously welcomed a new Torah in a ceremony community members say helped rekindle the Jewish spirit in this turbulent Central American country.

The morning after Sunday's ceremony, the Torah was used for the first time in a minyan, at the bar mitzvah of Joshua Kain Teplitskaia.

Some two dozen people, including a rabbi from neighboring Costa Rica, attended the service. It represented the first real service in the country since it last had a Torah.

"We are taking the Torah once again to Nicaragua," said Rabbi Hersch Spalter, the Chabad-Lubavitch rabbi from Costa Rica who presided over the festivities. "This is the rebirth of Judaism in Nicaragua."

Never a large community, Nicaragua Jews began leaving the country during the political deterioration of the 1970s. After the Soviet-backed Sandinista Revolution in 1979, the few Jews who remained went into exile, taking their Torah with them.

Jews began returning to Nicaragua after the Sandinistas were voted out of office in 1990, but their Torah remained in Costa Rica until a suitable home in Nicaragua could be constructed for it.

With no synagogue or community center to serve the estimated 60 Jews in the country, this week's festivities were held at the Torah's interim home, the house of Jimmy Najman, a Shabbat and kosher observer who attends Spalter's synagogue when in Costa Rica.

PHOTO CREDIT: BRIAN HARRIS - JTA

Gerald Smith carries the country's first Torah in 28 years at a ceremony in Managua on December 16, 2007

"It looks to be that little by little this community is growing," Spalter told JTA. "For now it is perfectly fine if services are at the Najman's house, so long as there are services."

Najman's son, Moshe David, is well versed in Hebrew and likely will lead prayer services for now.

During Sunday's *Hachnasat Sefer Torah* ceremonies to welcome the Torah, the scroll was taken from its ark and paraded down the cul-de-sac the Najmans live on at the southern end of the city. Under a chupah, the Torah was feted with songs while curious, non-Jewish neighbors looked on.

Each of the men took multiple turns dancing with the Torah while the women, segregated from the males by a row of potted plants, watched and in some cases, wiped away tears of joy.

The community's dean, Max Najman, Jimmy's father, said the ceremony was the first of its kind in Nicaragua in his lifetime.

The Torah is the gift of Chana Sorhagen, 90, who has never visited Nicaragua and met Najman only when she handed the Torah over to him in August.

Sorhagen, of Morristown, New Jersey, learned about the community from a friend and made contact with it through her local Chabad rabbi. "In August I got the divine inspiration to get a *sefer* Torah, but not for an area that already has one," she told the celebrants gathered around the phone to hear her. "If you open your eyes, you will see the hand of God is in this. My wish for you is this Holy Scripture inspires you to live a Jewish life.

"Really, since Mrs. Sorhagen called me in August, I couldn't believe what she was telling me," a beaming Jimmy Najman said, recounting how he traveled to the United States in August to fetch the Torah. "This obviously elevates the country to have a sefer Torah."

Few in number, the Jews of Nicaragua are diverse in practice, ranging from the observant Najman to secular Jews with little knowledge of Jewish prayers. The country's Jews also hail from diverse communities, with Nicaraguan citizens a minority among them.

The Torah's arrival is forcing the community to talk about a final location for the scroll and construction plans for a new Jewish center.

While Jews here have been talking about such an endeavor for years, the significant distances between members' homes and general inertia stalled concrete plans. The Torah's arrival may be changing that.

"Once we have a lot, I know there are many communities that can help us build our religious, community and social center," community president Eddy Translateur said. "We'll get there." ■

In Tunisia, the Jews enjoy stability, but not democracy

By Larry Luxner

TUNIS (JTA)—To the east is Libya, a vast desert nation ruled by strongman Col. Moammar Gadhafi, where not a single Jew remains from the forced exodus that followed Israel's founding in 1948.

To the west is Algeria, a bloodstained country that once boasted 140,000 Jews and today is home to barely 100.

Squeezed between these two oil-rich giants is Tunisia, a Wisconsin-sized oasis of tranquility that safeguards its 1,500 Jews, foots the bill to restore old synagogues and even welcomes Israeli tourists—despite the lack of diplomatic relations between Tunis and Jerusalem and Tunisia's history as PLO leader Yasser Arafat's home during the 1980s.

In many ways, Tunisia is distinct in the Arab world. The country is home to the Arab world's only Jewish legislator, an 81-year-old senator who also is president of Tunisia's Jewish community. In November, World ORT returned to the country after a 35-year absence, inaugurating a computer laboratory and IT center at the Chabad School of Tunis at a ceremony attended by Education Ministry officials.

And despite the absence of diplomatic ties with Israel, in 2005 an Israeli delegation that came to a U.N.-sponsored telecommunications conference in Tunis was headed by Tunisian-born Silvan Shalom, at the time Israel's foreign minister.

But stability in Tunisia—for its Jews and for the country as a whole—has come at a price, analysts say: democratic rights.

"Unfortunately, Tunisia is a long way from democracy," said Nejib Ayachi, founder and president of the Maghreb Center, a Washington-based think tank that focuses on North Africa. "They keep saying they're working on it, but I personally believe that institutions and the rule of law should come first, before establishing a democratic system that works effectively."

President Zine al-Abidine Ben Ali has been in power since ousting the ailing Habib Bourguiba in a bloodless coup in 1987.

Though Tunisia has held several presidential elections, few take them seriously. In 1999, Ben Ali's party won 99.66 percent of the vote. In 2004 he officially won 94.48 percent of the vote after a constitutional change two years earlier enabled him to seek re-election. But supporters point out that under Ben Ali's rule, Tunisia has been able to develop one of the highest levels of literacy in the Arab world, as well as one of its lowest rates of infant mortality and unemployment.

Some credit President Ben Ali for keeping Tunisia on a moderate course …, protecting Tunisian Jews from the chaos and religious extremism enveloping much of North Africa

Roger Bismuth, the Jewish member of Tunisia's Chamber of Deputies, credits the 71-year-old president for keeping Tunisia on a moderate course, promoting education and protecting Tunisian Jews from the chaos and religious extremism enveloping much of North Africa.

"The president is good to us," Bismuth said, adding, "We are very careful. Our security is very tight, even if you don't see it."

"There is a national consensus around Ben Ali," Mohamed Nejib Hachana, Tunisia's ambassador to the United States, told JTA. "He is the savior of Tunisia, and he's putting our country on the right track in this very risky and difficult moment. He is deadly serious about democracy and pluralism."

The threat of Islamic terrorists groups like al-Qaida has given Arab dictatorships a handy excuse to crack down on civil liberties, even in monarchies where there's been some nominal movement toward democracy, such as Jordan and Morocco, says Abdeslam Maghraoui, a North Africa expert and visiting associate professor at Duke University.

"The regimes are dealing with this threat in a very efficient way," said Maghraoui, who is also the former director of the Muslim World Initiative at the U.S. Institute of Peace. "However, they're clamping down on civil liberties, freedom of the press and freedom of expression. Democracy may actually be suffering because of this."

Experts say terrorist activity is on the rise throughout North Africa's Maghreb, a region that encompasses Morocco, Algeria, Tunisia, Libya and Mauritania.

Last month, twin car bombs in Algeria devastated a government building and the U.N. headquarters in the capital city, Algiers, killing more than 50. Also last month, a French family of four vacationing in Mauritania was gunned down.

Both attacks are believed to be the work of al-Qaida in the Islamic Maghreb, a terrorist group increasingly active in North Africa.

The last serious attack in Tunisia took place in 2002, when al-Qaida agents attempted to bomb North Africa's oldest shul, Djerba's Ghriba synagogue. The truck bombing didn't damage the synagogue, but it killed 21, most of them German tourists, and scared away visitors for several years.

"They wanted to shut down the tourist industry, and in fact they did," Bismuth said. "And in December 2006 we had some more incidents, which were definitely traced to al-Qaida."

Bismuth visited Washington in November to meet with Jewish members of Congress and to lobby for U.S. help in Tunisia's battle against extremists.

Although it is far removed from the Palestinian-Israeli conflict, Tunisia commands respect in the region both for having hosted both the Arab League—after the organization pulled out of Cairo following Egypt's peace treaty with Israel—and the PLO, which operated out of Tunis from 1982 to 1993.

Hachana said Tunisia was instrumental in bringing Israelis and Palestinians together, despite an Israeli attack on the PLO's Tunis headquarters in 1985.

"Tunisia played a very constructive and positive role in the Middle East peace process," the ambassador said. "The first dialogue between the Palestinians and Americans was in Tunis. This was followed by the first official dialogue between the PLO and Israel."

Those two dialogues, he said, gave birth to the Oslo peace agreement and the historic 1993 summit between Arafat and Israeli Prime Minister Yitzhak Rabin.

Yet unlike Egypt and Jordan, Tunisia has not formally recognized the State of Israel.

"It all depends on the peace process," Hachana said. "Tunisia has said very clearly that when there's progress on this issue, Tunisia will react favorably on the normalization of relations with Israel.

"But we must see tangible progress on the Palestinian-Israeli track: a sovereign state of Palestine living side by side with Israel. The main issue is still not solved." ■

On their island paradise, Tahitian Jews make do

By Ben Frank

PAPEETE, Tahiti (JTA) – Bright morning sunlight illuminates the synagogue floor as Francois Yonah Poul sits alone in a dark corner wrapped in a tallit and tefillin.

Praying in the Quarter Fariipiti of the bustling port city of Papeete, the 48-year-old Poul is among those trying to keep the Jewish community alive on this exotic, 400-square-mile island in the South Pacific with no rabbi or cantor and thousands of miles from its nearest Jewish neighbors. Tahiti's community of some 200 Jews is among the farthest flung in the world.

Before the High Holy Days the community talked about hiring a rabbi from Israel to lead services, but the $5,000 fee, plus airfare and hotel, made the costs prohibitive for the small congregation. Instead, synagogue members Mordechai Amsellem and Messaoud Pinto guided the community in prayer.

The volunteer effort was typical for Tahitian Jews, who make do with what they can when it comes to preserving Judaism on this French Polynesian island archipelago of 120,000. More than half of Tahiti's married Jews wed outside the faith, but many have remained members of the synagogue. Usually only about 20 worshippers attend Friday night or Saturday morning services. Of those, two are married to non-Jewish women.

Poul says the intermarried Jews rarely come to services and are "not very interested in religion," but he adds that nearly everyone attends services on Rosh Hashanah and Yom Kippur.

The tri-color of France flies over Tahiti, one of the 14 Society Islands in the Pacific. Like many things in the South Pacific, the history of the Jewish community is shrouded in native mystique.

The first Jew probably arrived in 1769 with Capt. James Cook. According to *Virtual Jewish History*, Alexander Salmon, a Jew, moved to Tahiti, and later entered the Tahitian royal family when he married Arrioehau, a Polynesian princess.

With the arrival of Catholic priests, most Jews assimilated or converted to Catholicism. In the 1960s, Algerian Jews established a functioning community and with those Jews who came afterward made the synagogue more Orthodox, according to Martine Amouyal, formerly of Tahiti and now of Los Angeles.

Synagogue members say there is no anti-Semitism on the island.

"Polynesians believe in God and understand that everyone has his or own religion," says Joseph Sebbag, a former president of the community.

There are no police or guards at the front door. A shamash lives on premises.

The synagogue was built in 1993 amid palm, pomegranate, date and mango trees, all of which grow in this "earthly island paradise." Two of the community's Torahs were provided by the Egyptian Jewish expatriate community in Paris and a third by a Los Angeles community. The synagogue contains a mikveh and social hall.

Ahava V'Ahava, translated as "love and friendship," is an apt name for a congregation on an island made famous by the French artist Paul Gauguin's paintings of beautiful Tahitian women and luxuriant island scenery, as well as by authors Herman Melville and James Michener.

Most Tahitian Jews say they are French, Sephardic and Orthodox and originate from North Africa. Like Poul, a doctor, many settled here after French military service. Many congregants are businessmen, among them Tahitian pearl dealers.

As in France, the synagogue is governed by Orthodox tradition. A so-called Committee of Ten organizes holidays, memorial services, circumcision rites, bar mitzvahs and the Sunday school. The committee also orders kosher food, which is flown in from the United States, France and Australia, and meets often to settle disputes among congregants.

A department store on the island, Carrefour, stocks kosher products. Several times a year, those who gather for the General Assembly of Tahitian Jews contribute to the synagogue's upkeep.

In the synagogue, the congregation does not waver from Orthodoxy in custom and observance. Like many congregations that are tourist attractions—Tahiti and nearby islands are popular honeymoon destinations—members complain about visitors who arrive on Shabbat from the cruise ships dressed in shorts and outfitted with cameras.

Poul recalls a female Reform rabbi from the United States staying away from services because she was politely refused an aliyah and asked to sit in the women's section when she inquired ahead of time about synagogue practice.

Two classes—one for children under 7 years old and another for bar mitzvah age—are held on Sunday mornings. They are taught by Abraham Bouadannah, a retired Hebrew teacher from Strasbourg University in France.

Until recently, children from mixed marriages had been admitted to the Sunday school, but the Committee of Ten decided no longer to accept those born of a non-Jewish mother.

"There were a lot of problems between the Orthodox and more traditionalists," Poul said, adding that Bouadannah teaches a few of those children at home.

Sebbag said, "It is not a problem; everyone knows everyone else. We are all friends. We're not so many, we are a family. Just that everyone knows we have an Orthdox synagogue."

In the past 12 years, the synagogue has played host to six bar mitzvahs. Another bar mitzvah was held at the Meridien Hotel here with a Reform rabbi from Los Angeles who brought his own Torah, according to Poul. Most of the synagogue community was on hand, including the more religiously observant who often attend services.

During the year, several rabbis from yeshivas in Israel come to teach and raise funds. Like many Jews who lived in France but settled on French islands such as Guadeloupe and Martinique, Tahitian Jews wanted a somewhat French lifestyle bereft of noisy metropolises.

Sebbag's wife, Isabelle, an Ashkenazi from Belgium, told JTA that these islands are "a wonderful place to raise children. We have a good way of life."

She adds, however, that for the educated, cosmopolitan French, there is "no theater, no ballet, no culture, no music. Nothing. "

Though Poul is quick to point out that "Jews have been here for at least two centuries," he says he doesn't know if the Jewish community here can survive another 20 years. ■

Kenya crisis has Jewish NGOs preparing for long-term effects

By Jacob Berkman

NEW YORK (JTA)—While the Jews of Kenya seem unscathed by the country's political crisis, Jewish nongovernmental agencies that work there and elsewhere in Africa are bracing for the long-term effects of the sudden outbreak of violence.

Interethnic violence erupted December 27 after the incumbent president, Mwai Kibaki, declared himself the winner of the country's presidential election amid evidence of widespread fraud. Opposition leader Raila Odinga maintains he won the election.

An estimated 500 to 1,000 people have been killed and more than 250,000 left homeless as a result of rioting and pitched battles between members of minority tribes, including Odinga's Luo tribe, and members of the Kikuyu tribe, the elite clan that has controlled Kenyan politics since the country gained independence in 1963.

The unrest has shaken the nongovernmental organizations that work in eastern and central Africa. Rioting and roadblocks set up by vigilante groups have made travel impossible, and the violence has endangered workers.

Though the violence eased somewhat for a while , Jewish groups are on alert.

"People are afraid about the violence and are staying home and out of the street, and it is very difficult to reach people," said Julia Greenberg, the director of grants for the American Jewish World Service, which funds the relief work of 14 organizations in Kenya.

The AJWS works mostly with groups in the slums of Nairobi, including Kibera, and in western Kenya, where the fiercest violence has occurred.

It took some time before the AJWS was able to regain contact with the groups it funds, according to Maitri Morarji, the program officer who oversees East Africa for the organization. The AJWS is assessing the needs of the groups it funds and may distribute small emergency grants to help feed people, Morarji said.

"Everyone is looking at security issues, and everyone is holding back new projects," Will Recant, the assistant executive vice president of the American Jewish Joint Distribution Committee, told JTA.

Recant oversees the JDC's international and nonsectarian projects, including the construction of the Agahozo-Shalom Youth Village in Rwanda, which the JDC is building to house orphans of that country's 1994 genocide.

A spike in gas prices resulting from the violence already has made the use of cars and buses difficult, Morarji said. Recant said he is concerned that the instability in Kenya will spark across-the-board price hikes.

Meanwhile, Kenya's small Jewish community seems unscathed by the violence.Nairobi has 400 to 500 Jews—mostly British, Australian, Canadian and American expatriates. The community has a synagogue congregation that meets weekly, according to the director of Chabad of Central Africa, Rabbi Shlomo Bentolila.

Bentolila is stationed in the Democratic Republic of Congo, about a three-hour flight from Nairobi, but he arranges for Chabad rabbis to serve Nairobi's Jewish community on holidays. He said he has been in contact with Jews in Nairobi and in Mombasa, a resort town on Kenya's coast, where a dozen or so Jews live.

"There is some high tension," Bentolila said. "Kenya is a country which has always been stable. It's a country where there are no revolutions. It is a noble country where people go to work every day and come home at night. They are not used to revolutions.

"For the last few days, the country has been upside down, but in Nairobi it was only in the slums," he said.

In the residential part of town, where the Jews live, Bentolila said the streets were empty last week, but as the violence ebbed this week people began to return to their lives and livelihoods.

But, he cautioned, "They know things can turn in an instant."

During the height of the violence, the key to remaining safe was staying vigilant and trying to avoid hot spots, said Daniel Pollack, a 21-year-old senior at Queens College in New York, who was in Nairobi when the violence broke out.

Pollack, who had gone to distribute money he raised to help repair a school in Kibera, left Sunday for Egypt. He said the U.S. Embassy told him to expect a war in Kenya.

"The embassy had called me and said stock up on food," Pollack told JTA.

"I saw a lot of destruction. I saw minivans burned out in the middle of the road, hundreds of shops burned and destroyed. When I would come home from Kibera, I would have to pick glass out of my shoes," he said.

Pollack said he did not feel threatened immediately, even though he was within a 10-minute walk of the violence, "but you had to be aware."

"I felt safe because I didn't put myself in harm's way," he said, "but I could have easily gotten killed.

Kenya has a history of calm in a volatile continent, with the country relatively immune to the tribal warfare that has torn apart other African nations. NGOs have used Nairobi, Kenya's capital, as a safe hub from which to dispatch aid workers and materials into nearby countries.

In one example of the ripple effect of the unrest in Kenya, contractors seeking to transport goods through the country to landlocked Rwanda say they may need to find alternate, and longer, routes for their goods. The price of concrete already has risen as a result.

"We have heard from our contractor that we should expect a rise in cost," Recant said. "If one pipeline breaks down, it has a ripple effect and everything is affected."

Recant said the JDC would not abandon the Agohozu-Shalom project, but it may have to scale it back because of rising costs.

"We might not have a library," he said. ■

Museum launches service for Holocaust archives

By Ron Kampeas

WASHINGTON (JTA)—Digital technology will allow Holocaust survivors, researchers and others access to one of the largest troves of Nazi-era documents—but at a pen-and-paper pace.

The U.S. Holocaust Memorial Museum told survivors' groups last month that searches of the digital version of the Bad Arolsen archives it had obtained would take six to eight weeks to fulfill.

"People understood the challenges," said Jeanette Friedman, who represented the American Gathering of Jewish Holocaust Survivors and Their Descendants at a closed-door meeting in January at the Holocaust museum here.

The inquiry process, launched that day, will integrate the 46 million documents the Holocaust museum already possesses with more than 18 million documents made available by the International Tracing Service, the agency based in Bad Arolsen, Germany.

The availability of the archives ends a decade-long political and legal battle to open the Bad Arolsen archives, which houses information on the fates of about 17.5 million Jews and non-Jews.

Of about 800 inquiries received before the launch of the service, most had to do with survivors seeking information on the fate of families, Goldman said

Most of the documents now available through the museum relate to incarceration, persecution and concentration camps.

Archivists ran a slide show showing how an index card in the files could help David Bayer, a survivor who volunteers at the museum, track his Auschwitz identification card and a census of the Jewish ghetto in his birthplace, Kozience, Poland. The census was the only extant record of his entire immediate family, some of whom perished.

More documents relating to slave labor and to postwar witness testimony are slated to be delivered by 2010. Those who want to make an inquiry can call (866) 912-4385 or go to www.ushmm.org/its.

The digital archives were released simultaneously last year to the 11 nations that control the tracing service. Yad Vashem, Israel's Holocaust memorial, was the first to establish a request-processing service last week, although it will not have an online capability until next month.

Much of the material delivered to the museums on hard drives packed into suitcases is not yet digitally searchable; images of the documents and 50 million index cards that arrived between August and November of last year are in jpeg form.

Converting those images to searchable files will take much time and millions of dollars, officials of the U.S. Holocaust museum said at a news conference before the meeting with survivor groups. "To make it machine-readable would take millions and millions," said Sara Bloomfield, the museum's director. "We don't have the time."

Instead, said Michael Haley Goldman, the director of the museum registry, the priority would be to answer survivor questions with trained staffers searching through the material. Top priority will be given to survivors with outstanding restitution claims on the assumption that some information obtained through the search could facilitate the claims.

Of about 800 inquiries received even before the launch of the service, most had to do with survivors seeking information on the fate of families, Goldman said.

Officials said that in some cases, the archive material would provide death and burial information, which would help in insurance restitution cases where survivors need specific documentation. But officials also warned that in the vast majority of cases, such information was not recorded or preserved at the time.

Another imperative of the archives,

continues on page 34

Exhibit showcases disorders once thought uniquely Jewish

By Beth Young

WASHINGTON (JTA)—Many genetic diseases long believed to primarily affect Jews may cast a wider ethnic path.

That's the thrust of the "Expression of Hope" exhibit at the National Museum of Health and Medicine through March 2. The National Gaucher Foundation and Boston's Genzyme Corp., which produces the best-known therapies for these diseases, teamed up to produce an exhibit featuring 32 works by artists and patients from around the world whose lives have been touched by lysosomal storage disorders.

The two most commonly known of these disorders, Tay-Sachs and Gaucher's disease, both predominantly affect Ashkenazi Jews, but more than 40 exist throughout the world and in most major ethnic groups.

Lysosomes are parts of a cell that contain enzymes that break down nutrients to their most basic form for absorption by the body. An enzyme deficiency makes it impossible for the nutrients to break down further, and they build up inside the cells. Lysosomal storage disorders are classified by the type of missing enzyme.

Organizers said the exhibit is part of an awareness campaign.

"Our work has really pointed up how prevalent Gaucher disease is," said Rosina Cristalli, a spokesman for the Florida-based National Gaucher Foundation. "There are 3,500 to 5,000 cases in this country, and 50 percent of those who are being treated are Ashkenazi Jews."

Cristalli cited an international study released last summer, however, proving that Gaucher's cuts across ethnic groups.

"For years it was considered to be a Jewish genetic disease," she said. The study "made it all the more serious. We don't want people to think you can't have this disease because you're not Jewish."

The second largest group of sufferers is Hispanic, Cristalli noted.

"So we have a two-pronged problem," she said. "If Ashkenazi Jews still don't know that they have the disease and there are over 11 Jewish genetic diseases, how are you going to tell other people that they have these diseases, too?"

Linda Rubenstein, who has Gaucher's, was one of the first patients to agree to collaborate with an artist for the project. Keitaro Yoshioga took the picture of Rubenstein and her family, grinning and in good health, using the world's largest Polaroid camera.

Rubenstein, of Massachusetts, was diagnosed in 1992 at the age of 32. Atypically she didn't show any symptoms, although she did notice she bruised easily.

"In 1991 I went for a physical and my platelets were low and my spleen was enlarged," she recalled. "The doctors couldn't figure it out."

Rubenstein's disease was discovered just as the first enzyme replacement therapy for Gaucher's hit the market, and she's been able to stay healthy with a monthly treatment.

She's been a regular at meetings of the National Gaucher Foundation.

"We now get a lot of people at meetings who get diagnosed quicker but the old-timers, a lot of friends that had the disease before the treatment, went through serious bone crises, hip replacements, lost spleens. It's really affected them," she said. "You can't reverse bone problems, but you can stop them from getting worse."

Rubenstein never believed that being Jewish set her apart in having such a rare disease.

"I think it was more like before two Jewish people get married, they test you for Tay-Sachs. I never even think of it as Jewish thing," she said. "It's just a rare disease. I know people of all different backgrounds that have it, but being Jewish helped them [doctors] figure it out."

Common themes such as flying, escape, travel and pain echo throughout the exhibit, which just concluded a world tour and is on display at the museum on the grounds of the Walter Reed Army Medical Center here. Each piece features a testimonial from the sufferer.

"I am ten years old and have MPS," wrote Nicklas Harkins, who suffers from mucopolysaccharidosis and was one of several artists who depicted his disease as an overwhelming dragon. "My painting of a dragon expresses the courage that everyone needs when they have MPS."

Grant Bowen, 13, of Calfornia flew to Washington with his mother to attend the exhibit opening in November.

"I am a swimmer and play basketball and take art once a week," he wrote. "My painting is a bunch of bright flowers. I really like to use bright colors."

Grant first developed symptoms of Gaucher's disease at age 4, when he lost the ability to walk because of severe bone deficiencies. He had been adopted from a small, predominantly Jewish village in South America, but his parents didn't have enough genetic information to be sure of his heritage.

"He was a healthy baby. Nobody saw it coming. He never got sick," said his mother, Tina Bowen.

The carrier rate for Gaucher's disease, for ranges from one in 10 to 15 people of Ashkenazi descent and one in 17 for Tay-Sachs disease. For the general population it's one in 500

Though Grant was diagnosed quickly and responded well to the treatment, he still cannot participate in all of the sports he enjoys.

"We're not sure if he breaks a bone if it will heal," Tina Bowen said. "His medical issues are a continuing thing. He's restricted in some life choices."

Grant was amazed by the support he found from the exhibit participants. Since the exhibit opening he has become more active in speaking out about the importance of early diagnosis of and therapies for Gaucher's.

"I hope one day in the future scientists will do stem cell research and find better treatments," he said. "It's a bad life if they don't have treatments."

The most recognizable symptoms of lysosomal storage disorders are skin blemishes, clouding of the cornea, muscle weakness, skeletal deformities, short stature, enlarged organs and declining function of the brain.

Enzyme replacement therapies are available for half a dozen of these diseases. Pioneering research using small molecules that can penetrate the blood-brain barrier has given hope to many patients.

"Some are onset at birth and some live several years [without knowing]," said Jennifer Heilman, a public affairs specialist at the museum. "With testing before and after birth, it's possible to become more aware of the risks inherent to each child."

Heilman noted variations on MPS diseases in China, South America and Europe. In the United States, though, many of the diseases indeed disproportionately affect Jews.

The carrier rate for Gaucher's disease, for example, ranges from one in 10 to 15 people of Ashkenazi descent and one in 17 for Tay-Sachs disease. For the general population it's one in 500. If both parents are carriers, they have a 25 percent chance of having a child with Gaucher's. The Gaucher foundation estimates that one in 450 to 600 Jewish Americans now has Gaucher's disease.

One in 7,700 children of any ethnic group worldwide will be born with one of dozens of lysosomal storage disorders.

"We don't want researchers studying Jewish diseases to say 'that's not my disease. that's your disease, I can't work on your disease,' " said Cristalli, adding that the Gaucher foundation has built enormous resources in its 23-year history that could be useful to patients with other diseases.

"We wanted to say that we're a pan-ethnic disease and we're one of few that has treatment," she said. "Tay-Sachs got a lot of attention because it was fatal. Many of these are fatal. It's not about gender or age or ethnicity. It affects anyone." ■

Cheering 40 new Iranian olim, did Israel offer hype or help?

By Dina Kraft

TEL AVIV (JTA)— Jews have lived in Iran since biblical times, surviving 2,700 years of rotating dynasties from Persian kings and Mongol rulers to today's ayatollahs, all the while building rich lives and a tightly knit community many are reluctant to leave.

So when a plane carrying 40 Iranian Jews landed at Tel Aviv's Ben-Gurion Airport last month amid cheers and the glare of TV cameras, many hailed the new immigrants' arrival as a sign that Iran's remaining Jews may have had enough of life in the Islamic Republic.

But others, Iranian Jews among them, point out that the relatively small number of Jewish emigrants from the country— only 40 came last week, despite the offer of a $10,000 gift plus immigrant benefits for each arriving Iranian immigrant to Israel— demonstrates just the opposite: that Iran's Jews are reluctant to leave their home country despite the difficult situation there.

"The question is why should they leave, not why should they stay," said Eldad Paro, an Iran expert at Hebrew University's Truman Center.

Before the Islamic revolution of 1979, some 100,000 Jews lived in Iran. Many of them fled, fearing for their futures under a fundamentalist Islamic regime. Some came to Israel but the majority headed to the United States, especially to southern California and parts of Queens and Long Island, in New York.

With most of those so inclined already gone, those remaining in Iran have proven more difficult to uproot. The situation, would have to become very dire for Iran's Jews to abandon the country en masse, Paro said.

There are some 20,000 to 25,000 Jews remaining in Iran, where President Mahmoud Ahmadinejad's repeated condemnations of Israel and a general air of repression and economic hardship has made life increasingly uncomfortable for Iranian Jews.

Yet few have taken up the financial incentives offered to them to immigrate to the Jewish state.

Iran's Jews constitute the Diaspora's oldest Jewish community, represent the largest Jewish population in a Muslim country and, according to their own accounts, have been treated fairly well by their government.

The relatively small number of Jewish emigrants from the country— demonstrates that Iran's Jews are reluctant to leave their home country despite the difficult situation there.

They boast kosher restaurants and have packed synagogues and Jewish social clubs. Since the 1979 revolution, Islamic authorities generally have followed a policy that distinguishes between Zionism and Judaism, with a tacit agreement that they will guarantee the Jews' safety so long as the Jews keep their distance from Israel.

But that understanding is being strained, some say, by Ahmadinejad's repeated calls for Israel's destruction, denials of the Holocaust and recent hostile messages in Iranian media against Jews.

One Israeli journalist, Ha'aretz's Yossi Melman, argued in a column Monday that the unusually public nature of the arrival of the 40 Iranians last week was dangerous in itself.

He excoriated the Jewish Agency for Israel and the International Fellowship of Christians and Jews, which facilitated the mission and are bankrolling the $10,000 gifts, for not keeping the Jews' immigration a secret. In the past, other similar operations undertaken to bring Jews out of Muslim countries were kept quiet out of concern for the safety of the immigrants' families and those left behind.

Melman asked why the Jewish Agency and the International Fellowship would turn the arrival of the 40 immigrants into a media circus "when they know that hanging in the balance is the fate of entire Jewish community in a Muslim country hostile to Israel."

Media outlets from all over the world carried news of lastmonth's arrival of the Iranian immigrants.

The Jewish Agency declined to respond to a request for comment on this story.

Rabbi Yechiel Eckstein, founder of the International Fellowship of Christians and Jews, which helped raise the $10,000-per-person grants for the Iranian Jews from evangelical Christians in the United States, said he feared the community was at risk.

"It's like sitting on side of a volcano," Eckstein said. "Lava is gathering but you can still live there. But the haunting question is if the volcano were to erupt."

Eckstein compared the situation of Iran's Jews to that of the Jews of Europe during the 1930s. They too, he said, thought their neighbors would not turn on them and that the fanatical Hitler soon would be gone.

Iran's Jews reject that comparison and say Iran does not have the history of anti-Semitism that Europe did throughout the centuries preceding the Holocaust. In 2007, one of Iran's most popular TV programs was a mini-series about the Holocaust that portrays Jews sympathetically.

For their part, Jewish leaders in Iran, perhaps fearing repercussions, quickly spoke out against the operation.

"This is a misinformation campaign, a campaign of lies against Iran and its Jewish community," Syamak Morehtzedek, the head of the Tehran Jewish Committee, told The Associated Press. "We are one of the oldest communities in Iran. We are free to practice our religion. Anti-Semitism is a Western phenomenon but Jews have never been in danger in Iran."

Some Iranian Jews now living in Israel said the radical positions of Iranian officialdom do not reflect feelings on the street.

"People feel good, they don't feel fear. They feel they are living normal lives," said Sharona Cohen. Her relatives were among those who arrived in last week's operation. "There is anti-Semitism here and there, but nothing they feel on a daily basis." ■

Seeking citizenship in Israel, non-Jews face uncertain path

By Dinah Kraft

TEL AVIV (JTA)—Tatiana Mankov speaks Hebrew, has raised her children in Israel and is married to a Jewish Israeli—but as a non-Jew from Belarus living in Bat Yam who overstayed her tourist visa 10 years ago, Mankov dwells in a bureaucratic no-man's land.

Because she is in the country illegally, Mankov cannot work on the books, is not eligible for state health care and cannot leave Israel for fear of being barred from returning.

Mankov wants to become Israeli, but after years of submitting applications for citizenship and permanent residency, she says she has not received a conclusive answer from the Israeli government.

"Why do they reject someone who has done no harm?" she asks.

Mankov is among some 11,000 non-Jewish relatives of Israeli citizens who are seeking citizenship or residency status in Israel. They say they are caught in a system that does not want them or know what to do with them.

Some Israeli officials say the government's ambivalent approach toward these illegal immigrants—not recognizing them but only rarely moving to deport them—is the result of a reluctance to encourage non-Jewish immigration combined with an acknowledgement that Israel should not be in the business of dividing families through deportations.

Ophir Pines-Paz, a former Israeli interior minister, said the lack of a clear policy on non-Jewish immigration is intentional.

"That is the policy—that people will not know what to do so there will be as few non-Jews as possible here," he told JTA.

Supporters of those like Mankov say Israel has failed to compose a new immigration policy to keep pace with the times, in which immigrants from the former Soviet Union want to bring non-Jewish relatives to Israel, including elderly parents and children from previous marriages.

During his tenure as interior minister, Pines-Paz said, efforts to find a compromise solution failed.

Reut Michali, a lawyer for the Israel Religious Action Center, the political wing of Israel's Reform movement, said the result is unnecessary hardships.

"The policy is not transparent and it changes frequently. And because there is no policy on immigration, there is no way to deal with people," Michali said at a recent conference on immigration in Israel sponsored by the Association for the Rights of Mixed Families, which promotes the rights of families with non-Jewish members.

According to the group's estimates, more than half of those waiting for official status in Israel are children.

Sabine Hadad, a spokeswoman for the Interior Ministry, said the ministry functions according to set procedures but no overarching policy has been set by the Cabinet or the Knesset.

She said that petitioners subjected to long waits for a response to their requests for official status must "have not yet presented the correct paperwork."

Many Israelis fear that the influx of non-Jewish immigrants threatens the state's Jewish character.

Michael Kleiner, a leader of the nationalist Herut party and a former Knesset member, said non-Jews should be able to become citizens only in special humanitarian cases or if they have proven their ties and loyalty to Israel. Overall, he said, citizenship should not come easily, warning that a major influx of non-Jews into Israel could result in new churches and an end to the state's Jewish character.

"It's in our interest to keep their number a small one," he said.

Though he acknowledged that "most of the non-Jewish Israelis become part of Israeli society"—referring to the estimated 320,000 immigrants from the former Soviet Union who are not Jewish according to halachah, or Jewish law, but qualified to immigrate under Israel's Law of Return—Kleiner warned that non-Jewish Israelis would have less incentive to assimilate into Israel's Jewish culture if there were more of them.

Advocates for more liberal immigration policies say non-Jews integrate well into Israeli society once they're here.

"These non-Jews see themselves as connected to the fate of the country," Yossi Beilin, head of the Meretz Party, said. "They feel themselves part of the Jewish state."

The case of a non-Jewish widower named Sergei Dzhedan recently made headlines in the Israeli media. Dzhedan, the son-in-law of a Holocaust survivor, is the only relative who can care for her. But because he had not completed the naturalization process before his wife's death, he was threatened with deportation.

"Israel's real policy is to do everything to block the entry to the country of non-Jews because they are non-Jews," Israel's daily Ha'aretz wrote in an editorial on the matter.

"The insufferable bureaucratic bottleneck and the Via Dolorosa traversed by those seeking naturalization assure that the gates are blocked," the editorial said, charging that the Interior Ministry "is creating countless human tragedies."

Many of the cases involving non-Jewish petitioners for citizenship are ending up in court.

This month, Judge Judith Tsur of the Jerusalem District Court ordered the Population Administration, the arm of the Interior Ministry that handles status and citizenship, to make its regulations on the matter public within the next month.

The judge excoriated the ministry, saying that for years it has not followed the law or respected court rulings.

"We operate according to the law," the Interior Ministry spokeswoman responded.

Robert Ilatov, a Knesset member from the Yisrael Beitenu Party, which is composed of immigrants from the former Soviet Union, said he often fields complaints from distressed immigrants—including soldiers—trying to bring a non-Jewish parent to Israel.

"Someone that puts their life in danger for the state has the right to have his parents with him," he said. ■

View From Israel

With concern and bemusement, Israelis follow U.S. elections

By Dina Kraft

TEL AVIV (JTA)—Hillary Clinton is the favorite U.S. presidential candidate at Itzik Nir's tiny juice stand, a veritable neighborhood listening post where opinions pile up as quickly as the signature orange-banana-passion fruit blends are served.

Customers giggle trying to pronounce Mike Huckabee's name and see Barack Obama as an unknown. They'd rather stick to Clinton, who they see as a sure thing for Israel, Nir said.

"We are so closely influenced by what happens in the United States, so people think it's in their own self-interest to support Hillary, assuming she will do more for Israel," he said.

With a mix of concern for their future and amusement at the marching bands and baby-kissing style of U.S. electoral politics, Israelis are tuning in to see who might be the next U.S. president.

"Of course we are all following the elections: This is going to be our president, too," said actor Michael Koresh, speaking only slightly tongue in cheek. He, too, is rooting for Clinton.

Israeli media had been giving top billing to stories about the U.S. campaign until President Bush arrived in the country last month and the focus shifted to the current American president.

In the lead-up to the primaries in Iowa and New Hampshire, Israeli TV reporters breathlessly reported on the suspense and twists of the campaigns in live reports from the primaries' battle grounds.

Just like American reporters, they also speculate on the effect of Clinton's tears, McCain's comeback and Obama's charisma, and they salivate at the signs of a real race.

Israeli reporters also betray some amusement at the festive style of the campaigns, with their requisite balloons, cheerleaders and apple-pie-style applauding crowds. "Listen to the crowd. Hear their cheers!" one Channel 10 reporter shouted over the din this week at Clinton's campaign headquarters in New Hampshire.

Whoever wins the general election in November, the Israelis interviewed by JTA did not seem too concerned that the next president would be anything but pro-Israel.

Israeli media are covering the Republican candidates less closely than the Democrats. One reporter even had to be prompted by his anchor in Israel to discuss the subject.

"And there are, after all, Republicans. What about them?" the anchor asked.

Danny Horvitz leaves on the TV set in his corner grocery so customers can watch the latest news, including the results from the U.S. primaries.

"People are watching what is going on because this is about our future, too," he said.

Israelis seem relatively unfazed by the prospect of a black man or a woman in the White House for the first time. "It's more exciting for the Americans than it is for us," Nir said at the juice stand. "We've already had a woman prime minister."

Robert Grosz and his wife, Eden, have been arguing about Obama's electability. She says Obama has momentum, but he thinks America is not yet ready for a black president. He's backing Clinton.

Clinton's famous husband seems to be her primary advantage in a country that fondly recalls Bill Clinton as a close friend with not only a political but also an emotional attachment to Israel. When Bill Clinton left the presidency in 2000, Israeli polls showed an overwhelming majority would vote for him to lead Israel if only they had the chance.

"I like Clinton because she's the next closest thing to her husband," Robert Grosz said.

Representatives of both Democrats Abroad and Republicans Abroad in Israel said they have seen a surge of interest in the elections by Israelis and American Israelis. Both groups have been flooded by requests by U.S. citizens for information about voting in the primaries—something that did not happen in the same numbers during the last election, they said.

Israelis are catching election fever, said Kory Bardsash, the chair of Republicans Abroad in Israel. "They are beginning to get wind of it. There is lots of news on Clinton and 'Who is this Obama guy?' and 'Who is the best person?'" he said. "I think they are beginning to recognize something is going on here."

Whoever wins the general election in November, the Israelis interviewed by JTA did not seem too concerned that the next president would be anything but pro-Israel.

Shmuel Rosner, Ha'aretz's U.S. correspondent reporting from New Hampshire, wrote in his blog that the U.S. elections and the changes it might bring are "a strange riddle for the Israeli decision-maker."

He said the mix of familiar faces like Clinton and Rudy Giuliani and lesser-known quantities like Obama and Huckabee makes the election stage a bewildering place. "The winds of sweeping change raise some questions: What will the approach of the elected officials be toward Iran? How will they want to advance the Israeli-Palestinian dialogue?" Rosner wrote.

Grosz said he and his wife find the American campaign style both hokey and a waste of money.

But Grosz said he does wish Israel would take one lesson from America's political system of representation: "I wish I could have a senator—someone I could speak to and feel represented by," he lamented. "There is lots to learn from Americans." ■

News Analysis

Bush's Arab world tour is significant for Israel

By Leslie Susser

JERUSALEM (JTA)—With its focus on strengthening the moderate Arab coalition against Iran, President Bush's tour of the Persian Gulf countries, Saudi Arabia and Egypt could prove extremely significant for Israel.

From an Israeli perspective, the three key elements were isolating Iran, coaxing moderate Arab countries into moving toward normalization with Israel and getting oil-rich Arab states to honor their financial pledges to the Palestinians.

Progress on all or some of these issues would significantly boost Israeli foreign policy goals.

On Iran, Bush's rhetoric was uncompromising. In a major policy statement in Abu Dhabi, he described Tehran as a threat to world peace and called on America's allies to join the United States in confronting the danger "before it was too late."

Bush accused the Iranian regime of funding terrorists and extremists, undermining peace in Lebanon, sending arms to the Taliban, seeking to intimidate its neighbors with alarming rhetoric, defying the United Nations and destabilizing the entire region by refusing to be open about its nuclear program.

But after last month's National Intelligence Estimate, which concluded that Iran had suspended a clandestine nuclear weapons program in 2003, it is unclear what action the United States intends to take.

Bush's post-NIE Mideast diplomacy can be read in two different ways: bolstering the moderate Arab coalition against Iran as part of an ongoing policy of containment through diplomatic and economic sanctions, or as laying the diplomatic groundwork for a possible military strike against Iranian nuclear installations before the president leaves office.

Israeli experts are divided over how far Bush is likely to go.

Eitan Gilboa of Bar-Ilan University's BESA Center for Strategic Studies says he would be very surprised if Bush does anything dramatic during the remainder of his term, such as initiating a dialogue with the ayatollahs or launching a military strike. Indeed, Gilboa says the president may have ordered the NIE findings to get himself off the hook on attacking Iran.

"The administration has no stomach for military action now," Gilboa said. "The public doesn't want it, and it could hurt the chances of the Republican candidate in the November presidential election."

But Roni Bart, an expert on U.S. Middle East policy at Tel Aviv University's Institute for National Security Studies, argues that the NIE has been far less influential than is generally thought and that Bush still may attack Iran if he believes it is the right thing to do. Bart points out that the NIE failed to convince the Europeans, the Arab states, the U.S. presidential candidates and, most important, Bush himself that the Iranians have abandoned their drive toward nuclear weapons.

"After seven years we know a bit about Bush. He doesn't care about public opinion and he says God talks to him," Bart said. "If he thought he should attack before the NIE, and if that's what he still thinks a few months from now, the NIE won't change his mind."

Bush is committed to beefing up moderate forces in the Persian Gulf region as part of the effort to contain Iran. Most significant, the United States intends to supply Saudi Arabia with $20 billion in state-of-the-art weaponry over the coming decade. Nevertheless, the moderate Arab states are highly ambivalent about war with Iran. Both Kuwait and the United Arab Emirates told Bush they would not allow U.S. forces to use their territory as a launching pad for a military strike.

As for normalization between Israel and the Arab world, Bush declared in Jerusalem last week that the Arab states should "reach out to Israel," describing it as a step "that was long overdue" and which would give Israel the confidence to make concessions to the Palestinians.

Indeed, Israel argues that things would proceed much better if the Arabs make a reciprocal gesture of normalization toward Israel for each step Israel makes toward the Palestinians. The Arabs, however, see normalization as a prize that Israel will be entitled to only after a peace treaty with the Palestinians is complete.

So far, the Arabs have shown little sign of any change in this attitude.

The smattering of Israeli dealings in the Gulf countries is kept highly secret for fear of embarrassing Arab host countries. Last year, when a Kenyan athlete running for Bahrain won the marathon in Tiberias, the Gulf state summarily revoked his Bahraini citizenship for competing in Israel.

Last month though, offered a significant exception to the rule: The Saudi-owned newspaper *A-Sharq Al-Awsat* ran an article calling on the Arabs to show greater understanding for Israeli concerns.

Written by Mamoun Fandy, an Egyptian-born scholar at the International Institute of Strategic Studies in London, the column urged the Arabs to do much more to convince the West they really want peace and stability—including peace with Israel.

"Perhaps the time has come for the Arabs, particularly the Palestinians, to take a serious view of Israel's strategic fears," Fandy wrote. "The Israeli question about the nature of the Palestinian state is logical and legitimate. Will this state add to stability or instability in the region?"

The fact that such views were allowed to appear in a publication connected to the Saudi royal house constituted a small but possibly significant crack in the rejectionists' wall.

Bush on his trip also sought to ensure that the Arab contribution to the $7.4 billion aid package raised for the Palestinians at last month's donor conference in Paris comes through. The largest pledge was $500 million from the Saudis over the next three years.

Israel has a clear interest in the money getting to the Palestinian Authority in the West Bank. Israeli policy is based on sustaining the growing contrast between an increasingly prosperous West Bank and an economically declining Gaza Strip. The hope is that this will help bring down Hamas in Gaza and create a large Palestinian majority for peace.

Annapolis, Paris and Bush's current Middle East tour are all part of this grand peacemaking scheme. But will it be enough in a region teeming with so many powerful countervailing forces ? ■

Study finds that Jewish charities missing out on biggest donations

By Jacob Berkman

NEW YORK (JTA)—Jewish organizations are generally failing to attract financial support from America's wealthiest and most philanthropic Jews, according to a report by the Institute for Jewish and Community Research.

The study released Tuesday showed that Jews gave 12 percent of all gifts of $1 million or more donated to nonprofit organizations between 2001 and 2003, but only 9 percent of these Jewish donations were directed toward Jewish organizations.

Of the $10 million-plus gifts by Jewish donors, only 5 percent went to Jewish groups—down from 6 percent between 1995 and 2000, the last period studied by the San Francisco-based institute.

Its president, Gary Tobin, said the low rate of "mega-gifts" to Jewish organizations does not reflect poorly on the generosity of Jewish donors—their general level of giving is on par with their wealthy non-Jewish peers.

Instead, Tobin argued, Jewish organizations are not effectively reaching out to the ultra-wealthy.

"The conclusion I draw is that Jewish organizations are not effectively making their case," Tobin said, "whether that is in terms of not asking for enough or not making compelling arguments or getting access to the donors."

The institute is also looking at the years 2004-07, but the preliminary data show a similar picture.

That is despite a slew of major gifts to Jewish causes that includes the $100 million gift to Yeshiva University from fertilizer magnate Ronald Stanton; the $75 million gift to Hadassah Hospital from Detroit Pistons' owner William Davidson; the $100 million gift to the Technion-Israel Institute of Technology from aerospace entrepreneur Alfred Mann; and the nearly $60 million given to birthright israel in the past year by casino mogul Sheldon Adelson.

Jews tend to give their gifts of more than $10 million to higher education, the arts and health care, according to the study:

- Fifteen gifts totaling $1.6 billion went to the arts, including a $1 billion donation from the Annenberg Foundation to the Metropolitan Museum of Art in New York City.
- Thirty-two mega-gifts totaling $1.6 billion went to private higher education.
- Sixteen gifts totaling $649 million went to public higher education.
- Thirteen gifts totaling $247 million went to health care.

By comparison, during that time frame, Jewish philanthropists made just 11 gifts of $10 million or more totaling $269 million to Jewish causes.

That, Tobin said, is probably a generous estimate, as he and his researchers were lenient in classifying Jewish causes.

For example, they counted the $25 million that investor Michael Price gave to the Albert Einstein College of Medicine of Yeshiva University in 2002. While Einstein is the medical school of Y.U., aside from serving kosher food and closing on Jewish holidays, it generally resembles a conventional medical school.

Researchers also counted two $32 million allocations that the Avi Chai Foundation distributed to its Israel offices in 2002 and 2003.

None of the Jewish gifts of more than $10 million went to local Jewish federations, human service organizations or religious institutions.

Jewish organizations did fare better when it came to gifts between $1 million and $9.9 million. About 30 percent of the money from those Jewish gifts went to higher education, but Jewish groups netted about 19 percent, pulling ahead of causes associated with the arts and health.

Jewish federations received 1 percent of those gifts, the largest of which was a $6 million donation in 2003 to the Associated: Jewish Community Federation of Baltimore.

The bottom line, Tobin said, is that Jewish groups have not capitalized on Jewish wealth. Whereas universities, museums and hospitals have dedicated resources to perfecting the art of courting the mega-gift, Jewish groups have failed to do so.

"The federations got some of the $1 million to $10 million gifts, but outside of capital campaigns you just don't see" those donations, he said. "It is not about identity; it is about structure and fundraising techniques.

"It is an indictment upon everyone. The Jewish organizations are failing to attract major gifts, period. It is a systematic problem in Jewish philanthropy, not just with federations."

Richard Marker, an independent philanthropy adviser and a professor of philanthropy at New York University, warned that Tobin's data may not be an indictment of either the Jewish philanthropists or Jewish organizations.

Rather, he said, the findings reflect that American Jews—especially those younger than 45—do not rely on institutional affiliations to define themselves Jewishly. Their giving to non-Jewish organizations, therefore, cannot be seen as a blanket rejection of Jewish organizations.

"I don't think it is an institutional problem," Marker said. "I think it is a definition of the way in which the Jewish community sees itself in an open society.

"A person who supports a university that has Jewish studies may feel they are better supporting Jewish life in America than they could by supporting a day school.If someone gives money to Harvard, the University of Pennsylvania, Cornell, UCLA or Northwestern, they can say, 'My goodness, look at this university where people can get kosher food and be shomer Shabbat. Why am I not supporting a vision of Jewish life in American society?' "

Marker said Jewish groups tend not to reflect a broad vision of what it means to be a Jewish member of American society and reaching out to mega-donors by pitching a charity as a Jewish obligation may not work.

"At $10 million, guilt-tripping doesn't cut it," he said. "And it may be true that Jewish institutions have not been able to present themselves as having a broad enough mandate that it becomes exciting to give at those levels." ■

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February 2008

Friday 1

Weekly Yiddish Reading Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call 761-2765 for directions. For information, call 971-0990.

First Friday Shabbat: JCS. Two concurrent services, one for adults and young adults and another for young children. Recently rewritten observance is designed for adults and young adults who want to slow down and take time at the end of the week to relax and reflect, with occasional speakers and discussions. Children's observance, led by Tzofim (aides), begins with a short and upbeat celebration with lots of singing and jumping, followed by a vegetarian potluck dinner for everyone. 6:30 p.m. at the JCC. For more information, contact jcs@jccfed.org.

Friday evening services: *See listing at the end of the calendar.*

Saturday 2

"Letters to Sala: A Young Woman's Life in Nazi Labor Camps:" U-M Library. Opening of a month-long exhibition of letters, postcards, photographs and official documents that document an extraordinary story of survival and courage during the Holocaust. Items are part of a rare collection of The New York Public Library, on view for the first time at the University of Michigan Harlan Hatcher Graduate Library North, first floor off the North Library. *(See also February 13.) Through February 28.*

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Concert Outing: JFS. An outing for low-income seniors to the UMS concert of the Chamber Music Society of Lincoln Center. Complimentary tickets provided under the UMS Fanni and Clifford Epstein Fund. 8 p.m. at U-M Hill Auditorium. For more information, contact Nina Dmitrieva at nina@jfsannarbor.org or call 769-0209.

Shabbat services: *See listing at end of calendar.*

Sunday 3

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

World Wide Wrap: BIC. Join thousands of Jews, both men and women, who will be putting on *tefillin* for a Shacharit service. Take part in the annual outside "Polar Bear" photo and enjoy a lox and bagel brunch. 9:30 am.

Tile Wall Event: JCC-Early Childhood Center. Families can leave their mark in living color at the JCC. Paint a 6" ceramic tile that will be glazed, fired and mounted on a tile board to be hung at the JCC. Pizza lunch included. $50 per tile. 10 a.m.–noon. For information, contact Noreen DeYoung at ndeyoung@umich.edu.

"From Sumeria to Brooklyn: The Long Strange Trip of the Jewish People:" JCS-Adult Programming. First of a new, bi-weekly series for adults taught by Larry Kuperman, JCS member and Sunday School teacher. Learn about Jewish history, the origins of the Bible, forms of Judaism today including focus on Secular Humanistic values, and the implications for our modern identity. Snack and beverages provided. 10:15–11:45 a.m. at the JCC. For information, contact jcs@jccfed.org.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Discussion and Forum: SPURN. Discussion of the book *The Israel Lobby and U.S. Foreign Policy* by John J. Mearsheimer and Stephen M. Walt. Organized by Synagogue Protest Unacceptable! Respond Now (SPURN). 1–2:30 p.m. First Unitarian Universalist Congregation, 4001 Ann Arbor Saline Road at Ellsworth.

Fitness Over Forty: An Educational and Experiential Workshop for Women: JFS and JCC. Featured presentation by Michele Segar, PhD, MPH on "Exercise Messages and Motivation: Why Women Over Forty Don't Want to Exercise and What They Can Do About It." $20. 2–5 p.m. at the JCC. For more information, contact Abbie at 769-0209 or email abbie@jfsannarbor.org.

"Detroit's Mishkan? Jews and Their Suburban Journeys:" BIC. Presented by Lila Corwin-Berman, PhD, assistant professor of history, religious studies, and the Mal and Lea Bank Early Career Professor of Jewish Studies at Pennsylvania State University and Frankel Jewish Studies Fellow. 7:45 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday*.

Monday 4

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email info@jfsannarbor.org. *Every Monday.*

Rabbi's Class: TBE. "The Nature of Human Consciousness within Judaism." Rabbi Rami Shapiro sometimes says that he wants to grow up to be the person his dog thinks he is. What does your dog think of you and what does it mean to be human, to be good, to be loving? These issues and others will be explored through Jewish eyes using a variety of sources including film, television and books including *He, She, It* by Marge Piercy and some great episodes of Star Trek. 7:30 p.m.

Talmud Study: BIC. Study of the Tractate Sotah with Rabbi Dobrusin. Drop-ins welcome. 8 p.m.

Tuesday 5

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10 a.m.; $4/session or $10/3 sessions; Conversations on World Jewry, 11 a.m., $3 Dairy Luncheon Buffet, noon; New American Club: ESL class for Russian seniors, 12:30 p.m.; Mah Jongg, Knit-N-Kvetch, Poker and other games and activities, 1 p.m. *Every Tuesday*.

Yiddish Speaking Group: JCC Seniors. 1:30 p.m. at UM Michigan League.

Topics in Jewish Law: AAOM. Rabbi Rod Glogower presents different topics each week using texts from Tanach, Talmud and rabbinic literature. English translations of texts provided. Discussion in areas of law, philosophy and theology. 8 p.m. at U-M Hillel. For information, call 662-5805.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. at Chabad House. *Every Tuesday*.

Wednesday 6

Jewish Learning Institute (JLI): Chabad. *Beyond Belief* offers reflections on the Jewish faith, reason and experience. 7:30–9 p.m. at the JCC.

Lunch and Learn: BIC. "The Most Frequently Asked Questions," with Rabbi Dobrusin. Bring a dairy lunch. Beverages and dessert provided. Noon.

Thursday 7

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10–11 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on the news, 11 a.m.–noon; $3 Homemade Dairy Buffet Lunch, noon; New American Club: ESL class for Russian seniors, 12:30 p.m.; Special events and guest presentations (varied), 1 p.m.; Literary Group with Sidney Warshausky, 2:15–3:15 p.m. at the JCC.

Photo Workshop: JCC Seniors. Washtenaw Community College Professor Beverly Chethuk will provide instruction. Bring a printed photo that was shot with your own camera. 1 p.m.

Rosh Chodesh: JCS. Post bat mitzvah young women and current bat mitzvah students gather to celebrate Rosh Chodesh, the Jewish celebration of the new month. 7 p.m. at the JCC.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metziah chapter 6. 8 p.m. *Every Thursday.*

Friday 8

Weekly Yiddish Reading Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call Ray Juni at 761-2765 for directions. For information, call 971-0990.

Kabbalat Shabbat Service: BIC. Special invitation to families of children in second through fifth grade. 6 p.m.

Dinner: BIC. Argentine Jewry Style Friday night dinner. 7 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 9

Tot Shabbat Service: BIC. For tots 0–5 years old and their parents followed by Tot Kiddush. 11 a.m.

Minyan Matok (M&M): BIC. New special service for children in kindergarten through grade six. With songs, stories and active learning. 11 a.m.

Mystical Insights to the Torah—for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown at Chabad House. *Every Saturday.*

Mom's Night Out: TBE. Join group for dinner and drinks downtown. For moms of babies and tots. RSVP to Sherri Newpol at shmuela1966@cs.com. 6 p.m.

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at end of calendar.*

Sunday 10

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Torah Yoga: BIC. Torah Yoga, with Rabbi Miriam Klotz, offers an experience of Jewish wisdom through classic yoga instruction together with the study of traditional and mystical texts. Co-sponsored with the Jewish Federation of Washtenaw County and UM Hillel. $2/students; $5/community. First session is open to the public from Noon–2 p.m. at U-M Hillel. A second session, open to Jewish and yoga professionals, will be held from 3:30–5 p.m. at Beth Israel, 2000 Washtenaw. For information or to RSVP, email Chris Stauffer at cstauff@umich.edu.

Bris, Baptism, Bat Mitzvah: Navigating Lifecycle Events in the Interfaith Family: TBE and JCC. Panel presentation for interfaith couples, their relatives and friends, rescheduled from December 2. 3–5 p.m. For information, contact Devon Fitzig at dfitzig@templebethemeth.org or call 665-4744.

Top Chef Showdown: UM Hillel. The Bravo TV Network's Season Two *Top Chef* winner Ilan Hall will be pitted against Hillel's Chef Emil in a cooking showdown. Proceeds from event will help sponsor the Jewish Perspectives on Globalization (JPOG) alternative Spring Break trips to Nicaragua, Rio de Janiero and New Orleans. $5/students; $10/non-students. 3:30 p.m. at Hillel's Green Auditorium. Raffle tickets also available for chance to win lunch with Ilan Hall, along with Whitney and Joel from Hillel. For information, call 769-0500 or check www.umhillel.org.

New Beginnings #1: TBE. For those interested in conversion at TBE. Six sessions, facilitated by Janice Gutfreund. Meetings explore issues of conversion and share information and support. 4–5:30 p.m. For information, contact Janice Gutfreund at mjgutfreund@gmail.com or call 769-7388.

"Jews in Argentina–Conservatives and Zionists:" BIC. With Beth Dwoskin and Bob Blumenthal. 7:30 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday*.

Monday 11

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email info@jfsannarbor.org. *Every Monday.*

Kindermusik Class: JCC–Youth. Continuation of popular class for kindergartners and first-graders led by Linda Anderson. Students explore many facets of musical experience and develop a confident, musical voice for singing and speaking. Class builds on first semester, but new students are welcome to join. $285, payable through "Spring 2008" link at www.annarborkm.com. 4:10–5:05 p.m. After class supervision in Kids' Konnection until 6 p.m. is available. For information, contact Deborah Huerta at 971-0990 or email deborahhuerta@jccfed.org. *Through June 9.*

Rabbi's Class #2: TBE. "The Nature of Human Consciousness within Judaism." 7:30 p.m. *See February 4.*

Talmud Study: BIC. Study of the Tractate Sotah with Rabbi Dobrusin. Drop-ins welcome. 8 p.m.

Calendar

Tuesday 12

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10 a.m.; $4/session or $10/3 sessions; Conversations on World Jewry, 11 a.m.;$3 Dairy Luncheon Buffet, noon; New American Club: ESL class for Russian seniors, 12:30 p.m.; Mah Jongg, Knit-N-Kvetch and Poker, 1 p.m. *Every Tuesday*.

Yiddish Speaking Group: JCC Seniors. 1:30 p.m. at U-M Michigan League.

Topics in Jewish Law: AAOM. Rabbi Rod Glogower presents different topics each week using texts from Tanach, Talmud and rabbinic literature. English translations of texts provided. Discussion in areas of law, philosophy and theology. 8 p.m. at U-M Hillel. For information, call 662-5805.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. at Chabad House. *Every Tuesday.*

Wednesday 13

Lunch and Learn: BIC. "The Most Frequently Asked Questions," with Rabbi Dobrusin. Bring a dairy lunch. Beverages and dessert provided. Noon.

YOH! Yiddish Open House: JCC Seniors. "Jews and Yiddish in the Ukraine:" Presentation by Mikhail Krutikov, U-M Assistant Professor of Slavic and Judaic Studies. 1 p.m.

"Whose Story Is It: How an Archive Was Transformed into an Exhibition, a Book, a Play, and a Documentary Film:" U-M Library. The power of the written word to sustain life is a central theme of *Letters to Sala: A Young Woman's Life in Nazi Labor Camps*, on exhibit through February. This special program will feature curator Jill Vexler and Ann Kirschner, Sala Kirschner's daughter and author of *Sala's Gift.* 7 p.m. in the Gallery of Harlan Hatcher Graduate Library, Room 100 North, off of the North Library. *See February 2.*

Jewish Learning Institute (JLI): Chabad. *Beyond Belief* offers reflections on Jewish faith, reason, and experience. 7:30–9 p.m. at the JCC.

Thursday 14

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10–11 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on the news, 11 a.m.–noon; $3 Homemade Dairy Buffet Lunch, noon; New American Club-an ESL class for Russian seniors, 12:30 p.m.; Special events and guest presentations (varied), 1 p.m.; Literary Group with Sidney Warshausky, 2:15–3:15 p.m. at the JCC.

Presentation: JCC-Seniors. Margaret Wolfe, librarian coordinator from the Washtenaw County Library for the Blind, will speak about blind and disability services. 1 p.m.

Concert Outing: JFS. An outing for low income seniors to the UMS concert of Christian Tetzlaff, violinist. Complimentary tickets provided under the UMS Fanni and Clifford Epstein Fund. 8 p.m. at U-M Hill Auditorium. For more information, contact Nina Dmitrieva at nina@jfsannarbor.org or call 769-0209.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metziah chapter 6. 8 p.m. *Every Thursday.*

Friday 15

Weekly Yiddish Reading Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call Ray Juni for 761-2765 for directions. For information, call 971-0990.

Tot Shabbat Service and Dinner: BIC. 5:30 p.m.

Shabbat Dinner: JCC-Early Childhood Center. Families with small children, birth to five years old, will welcome Shabbat with dinner and music. Families from Temple Beth Emeth, with Rabbi Levy, will also be participating. Children from the Kangaroo Room will host the dinner with songs and presentations from their classroom. $10/adults; $5/children 2 years and up. 5:30–7:30 p.m. For information, contact Noreen DeYoung by email at ndeyoung@umich.edu or call 971-0990.

Friday evening services: *See listing at the end of the calendar.*

Saturday 16

Shabbat Yoga: BIC. This class is a gentle "yoga flow" class which is intended to help increase one's openness and awareness before joining the regular Shabbat service, inspired by the emerging practice of Jewish Yoga. With Allison Stupka. 9 a.m.

Teen Shabbat and Kid's Kiddush: BIC. Service is run by post Bar/Bat Mitzvah teens. Kiddush planned, prepared and served by fifth and sixth graders, under the supervision of the kitchen coordinator. 9:30 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Kids' Night Out: JCC-Youth. Children will decorate their own chef's hat to wear during the event and prepare, cook and devour the food. There will also be games and a showing of the film *Ratatouille.* $20/JCC members, $18/additional siblings; $24/non-members, $22/additional siblings. 6:30–10 p.m. For information, contact Deborah Huerta at 971-0990 or email deborahhuerta@jccfed.org.

Shabbat services: *See listing at end of calendar.*

Sunday 17

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Schmooze with Artist: JCS. Norma Penchansky-Glasser, JCS member and accomplished artist, will present about creating her artwork and the lost wax process. Snack and beverages provided. 10 a.m. at the JCC. For information, contact jcs@jccfed.org.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Discussion and Forum: SPURN. Discussion of the book *The Israel Lobby and U.S. Foreign Policy* by John J. Mearsheimer and Stephen M. Walt. Organized by "Synagogue Protest Unacceptable! Respond Now" (SPURN). 1–2:30 p.m. First Unitarian Universalist Congregation, 4001 Ann Arbor Saline Road at Ellsworth.

Song Recital: TBE. Performance by Jenny Young accompanied by Ray McLellan. Deb Katz and Sue Wagner will perform a musical interlude during the recital and Cantor Annie Rose will sing a set of duets with Jenny. Program will include songs by composers Mozart, Mahler, Rossini, Handel and Foster. 2 p.m. in the TBE Sanctuary.

Women's Rosh Chodesh: TBE. Monthly celebration of the Hebrew calendar's new month/new moon and traditionally observed by women. Co-sponsored by Caring Community and the TBE Sisterhood, each short service is followed by a discussion, study session, or special presentation. Group meets monthly on Sundays. 6:30 p.m. For information, contact Abbie Egherman at aje_2001@yahoo.com. To join listserv, email Devon Fitzig at dfitzig@templebethemeth.org.

Musical Concert: "Temple of Song: Ancient Hebrew Medicine for the Modern Seeker." Danya Uriel and Eyal Rivlin draw on the power of the repetition of ancient sacred passages using Hebrew and English chants to create inner and outer peace. $12/at the door. 7 p.m. at The Interfaith Center, 704 Airport Road. For information, call Yair Rivlin at 330-9338.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday 18

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email info@jfsannarbor.org. *Every Monday.*

School's Out/JCC's In: Sports Galore!: JCC-Youth. For JCC members only who are in kindergarten through fifth grade. Spend the day running, jumping and laughing as Kim Braun leads a variety of sports games. The afternoon features a trip to Colonial Lanes bowling alley. $32/JCC members; $8/extended care. 8 a.m.–3:30 p.m. with extended hours available for additional fee. For information, contact Deborah Huerta at 971-0990 or email deborahhuerta@jccfed.org.

Talmud Study: BIC. Study of the Tractate Sotah with Rabbi Dobrusin. Drop-ins welcome. 8 p.m.

Tuesday 19

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10 a.m.; $4/session or $10/3 sessions; Conversations on World Jewry, 11 a.m., $3 Dairy Luncheon Buffet, noon; New American Club: ESL class for Russian seniors, 12:30 p.m.; Mah Jongg, Knit-N-Kvetch and Poker, 1 p.m. *Every Tuesday*.

Movie Tuesday: TBE. Showing of the film *Divan.* The story follows Pearl Gluck who travels from her Hasidic community in Brooklyn to her roots in Hungary to reclaim an ancestral couch upon which esteemed rabbis slept. Along the way, a colorful cast of characters gets involved including the couch exporter, her ex-communist cousin in Budapest, a pair of matchmakers, and a renegade group of formerly ultra-Orthodox Jews. *Divan* is a visual parable that offers the possibility of personal reinvention and cultural re-upholstery. Coffee and noshes provided. 1–3 p.m. For information, contact Devon Fitzig at dfitzig@templebethemeth.org or call 665-4744.

Yiddish Speaking Group: JCC Seniors. 1:30 p.m. at UM Michigan League.

Topics in Jewish Law: AAOM. Rabbi Rod Glogower presents different topics each week using texts from Tanach, Talmud and rabbinic literature. English translations of texts provided. Discussion in areas of law, philosophy and theology. 8 p.m. at U-M Hillel. For information, call 662-5805.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. at Chabad House. *Every Tuesday.*

Wednesday 20

Jewish Learning Institute (JLI): Chabad. *Beyond Belief* offers reflections on the Jewish faith, reason and experience. 7:30–9 p.m. at the JCC.

Thursday 21

Prayer, Weekly Torah reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10–11 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on the news, 11 a.m.–noon; $3 Homemade Dairy Buffet Lunch, noon; New American Club: ESL class for Russian seniors, 12:30 p.m.; Special events and guest presentations (varied), 1 p.m.; Literary Group with Sidney Warshausky, 2:15–3:15 p.m. at the JCC.

Presentation: JCC Seniors. Presentation about landscape painting by representative of UM Museum of Art. 1 p.m. For information, contact Laurie Wechter at 769-0209 or email laurie@jfsannarbor.org.

Caregiver Conversations: JFS. Monthly drop-in support group for adult children caring for aging parents. Cosponsored with the Ann Arbor Reconstructionist Havurah, Temple Beth Emeth, Jewish Cultural Society and the JCC-Adult Programs. This month's focus is "Sharing the Care with Siblings." Part of the JFS Caregiver Concierge program funded by the Jewish Federation. 6:30–8:30 p.m. at the JCC. For more information or to register, contact Abbie at 769-0209 or email abbie@jfsannarbor.org.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metziah chapter 6. 8 p.m. *Every Thursday.*

Friday 22

Weekly Yiddish Reading Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call Ray Juni at 761-2765 for directions. For information, call 971-0990.

Friday evening services: *See listing at the end of the calendar.*

Saturday 23

Tot Shabbat: BIC. For tots 0–5 years old and their parents followed by a Tot Kiddush. 11 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at end of calendar.*

Sunday 24

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Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday 25

February Break Fun Days: JCC-Youth. Spend the week having fun with friends at the JCC. Plans include a trip to an indoor water park and a visit to the Detroit Institute of Arts. Participants should bring a dairy, nut-free lunch each day. $32/day; $30/additional siblings. $8/day for extended care. 8 a.m.–4 p.m. with extended care from 4–6 p.m. available for a fee. For information, contact Deborah Huerta at 971-0990 or email deborahhuerta@jccfed.org.

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email info@jfsannarbor.org. *Every Monday.*

Tuesday 26

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Wednesday 27

Jewish Learning Institute (JLI): Chabad. *Beyond Belief* offers reflections on the Jewish faith, reason and experience. 7:30–9 p.m. at the JCC.

Thursday 28

Prayer, Weekly Torah reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10–11 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on the news, 11 a.m.–noon; $3 Homemade Dairy Buffet Lunch, noon; New American Club-an ESL class for Russian seniors, 12:30 p.m.; Special events and guest presentations (varied), 1 p.m.; Literary Group with Sidney Warshausky, 2:15–3:15 p.m. at the JCC.

Presentation: JCC-Seniors. Dawn Vogel from Neighborhood Senior Services will present. 1 p.m.

Grandparent University: JFS and JCC. "Storytelling: Learning to Tell Great Stories (and Great Books to Share with Grandchildren)." Guest speaker is Laura Pershin Raynor, storyteller and librarian from the Ann Arbor District Library, who will share tips on how to engage and enchant grandchildren through stories and award-winning children's books. $5/drop-in. 1–3 p.m. at the JCC.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metziah chapter 6. 8 p.m. *Every Thursday.*

Friday 29

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Friday evening services: *See listing at the end of the calendar.*

March 2008

Saturday 1

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at end of calendar.*

Sunday 2

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at

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Chabad House. *Every Sunday.*

Depression Awareness: A Community Conversation: JFS. Third annual event founded as a memorial to Toby Jacobowitz, a beloved individual who ended her life as a result of depression. 2–4:45 p.m. at the JCC. For more information, contact Lisa Keefauver at 769-0209 or email lisa@jfsannarbor.org.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. 5:30 p.m. on 2/1; 5:40 p.m. on 2/8; 5:50 p.m. on 2/15; 6 p.m. on 2/22; At U-M Hillel. Home hospitality available for Shabbat and meals. Call 662-5805 in advance.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:30 p.m. followed by dinner at 6 p.m.; Shira: Family Shabbat in Song at 6:30 p.m.; Traditional Service at 7:30 p.m. ($4/for Tot Shabbat dinner menu of fish sticks, macaroni and cheese, and salad.) For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Havurah. 6:15 PM at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Tot Shabbat with optional kid's pizza dinner at 6:00 PM. All are welcome to attend. For information, call 913-9705, email info@aarecon.org or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candlelighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services and classes

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Maariv with Seudah Shlisheet and Dvor Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. U-M Hillel.

Shabbat Services: BIC. 9:30 a.m.; 6 p.m. Mincha.

Shabbat Services: AA Reconstructionist Havurah. Discussion-based format with topics changing monthly. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study at 8:50 a.m. Chapel Service at 9:30 a.m. Sanctuary Service at 10 a.m. Call the office at 665-4744 or consult website at www.templebethemeth.org for **service details.**

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and *yom tov* (Jewish holiday). Call 995-3276 in advance.

"Mystical Insights to the Torah:" Chabad. For women to learn more about the mystical dimensions of the Torah. Saturday, one hour before sundown. Call 995-3276.

"Laws of Shabbat—Jewish Ethics:" Chabad. Study group examines the code of law for Shabbat and Jewish ethics. Saturday, 1/2 hour before sundown. Call 995-3276.

Phone numbers and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Havurah (AARH)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 663-4039

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

U-M Hillel
1429 Hill Street 769-0500

Classifieds

ACT/SAT tutoring in your home. Increase students score by 50–75 pts. Retired college professor. 358-0430

Functional computers needed for Jewish Family Services resettlement and employment clients, 769-0209**olunteer with JFS!** Visitors, tutors, special events, and office support needed, 734-769-0209.

Just starting a new service or business? Furniture to sell? Looking for a handyman or roommate? The *Washtenaw Jewish News* classifieds is the answer! Only $3/line enables you to reach over 5,000 readers. Ads can be emailed to wjna2@aol.com or call 971-1800.

The deadline for the March *Washtenaw Jewish News* is Friday, February 8. Publication date: February 27.

Shabbat Candlelighting

February 1	**5:26 pm**
February 8	**5:35 pm**
February 15	**5:44 pm**
February 22	**5:53 pm**
February 29	**6:01 pm**

JFS Caregiver Conversations
Thursday, February 21, 2008
6:30 - 8:30 p.m. ***at the Jewish Community Center***
A monthly drop-in group for adult children in caregiving roles for their aging parents.
Supported by a grant from the Jewish Federation of Washtenaw County.

Depression Awareness : A Community Conversation
in memory of Dr. Toby Jacobowitz
Sunday, March 2, 2008
2:00 - 4:45 p.m.
Jewish Community Center
- Discover how depression affects our daily lives
- Learn how others have coped with these issues
- Share personal stories with community members

Jewish Family Services
of Washtenaw County

Sunday, March 30, 2008
Dinner with the Family
Enjoy an evening of culinary delights at area homes and restaurants while supporting Jewish Family Services.
Menus, information and registration available online: www.jfsannarbor.org.
Support JFS - Your Family in the Community
Visit www.jfsannarbor.org or call 734-769-0209

New course, from page 1

called upon to provide the Jewish perspectives on questions that are asked by those of every religious faith," says Rabbi Goldstein. "Beyond Belief will provide insight into many of these questions. More importantly, however," continued rabbi Goldstein, "this course will address the inner struggle that many people feel when considering issues of faith."

This new course will be offered at the JCC and Chabad House for six Wednesdays, starting Wednesday, Febuary 13, The course costs $75, which includes a beautiful student textbook. "We are so sure that people will enjoy it" says Rabbi Goldstein, "that we invite anyone interested to attend the first lesson free, with no obligation."

Beyond Belief provides multiple pathways into the exploration of faith-building. Both thoughtful and practical, Beyond Belief is an innovative look at faith that should not be missed. Like all JLI courses, Beyond Belief presents the fundamentals of Judaism in a way that is both challenging yet accessible. Students will have the opportunity to encounter classic primary texts and engage in thoughtful, open discussion.

The Jewish Learning Institute is the adult education arm of Chabad-Lubavitch. JLI courses are presented in Ann Arbor under the auspices of Chabad House. For further information, contact Rabbi Goldstein, e-mail chabad@jewmich.com or call 995-3276.. ■

Beyond Belief Course Lessons

Lesson One: Beyond Belief

Is faith blind? In the Jewish sense, faith is less an act of unquestioning belief than an act of faithfulness, integrity, and trust. Rambam's principles are the thirteen "big ideas" that form the basis of our powerful bond with God. In our first lesson, we examine the principle of God's omniscience, a worldview that contrasts starkly with the Greek belief that God created the world and then left it to its own devices. This principle lays the groundwork for a personal and intimate relationship with God.

Lesson Two: Hearing The Voice

Why do we need prophets? How does one become a prophet? How does it feel to receive prophecy? How can we distinguish real prophets from false prophets? Are there prophets today? Prophecy is a realm that seems to us almost surreal, magical, beyond our experience. And yet Rambam identified prophecy as a critical linchpin of our faith. Examine the critical role of prophecy in a world in which God communicates with His creation.

Lesson Three: Universal Code

What are the implications of views the Torah is an unchanging eternal text? What would be different if we thought of it as a flexible evolving document that retained its central core but was adaptable in its details? This lesson describes an understanding of Torah as much more than a holy book. It is the spiritual DNA of our souls and our universe, an unchanging and unchangeable code that defines who we are and what we are meant to become.

Lesson 4: Knowing God

Rambam describes God not first as Creator of the Universe, but as a personal God and Redeemer. We will discover that the first four principles are not meant to describe the "how" of creation, but the "why" of creation. Our understanding of the nature of God is a logical outgrowth of our reflection about the purpose of our being.

Lesson 5: Seeking Heaven

In Lesson Two, we saw that God speaks to us through the prophets, but can we also speak to God? What can we learn about ourselves from the way in which we choose to pray? How does God respond to our actions and our words? Do we have to wait till after we die to find our eternal reward? Or can we find heaven (and hell) on earth? In this lesson, we examine prayer as a form of self-assessment, as well as God's reward and punishment of our actions.

Lesson 6: Perfect World

What is God's ultimate vision for His creation? Where are we headed? And how does our concept of a perfect world affect the way we live our lives today? In this lesson we examine the Jewish beliefs of Mashiach and the resurrection of the dead, and how these ideas critically inform our present.

Grandparents, from page 13

The Grandparents Circle is designed for Jewish grandparents whose intermarried children are open to it. If the grandchildren are being raised exclusively Christian, Golin notes, it is a much more delicate matter.

That's the situation facing Rose Sowadsky, an Atlanta-area grandmother whose two grandchildren are being raised Methodist.

The children "are aware" she is Jewish—they were at her home Christmas Eve and saw she had no tree—but they have never asked her about it."They must have been well prompted at home," she supposes.

Sowadsky does not expect to have any influence on her grandchildren's religious upbringing, but she signed up for the Grandparents Circle for moral support."I want to see how others cope with it," she says.

Many participants come to the group as couples, and many others are single women, usually widowed, like Sowadsky, or divorced.

Dr. Bob Licht, a semi-retired Los Angeles dentist, is the lone single man in the Los Angeles group. When his wife of 62 years passed away last summer, he felt he needed help passing on his Jewish heritage to his 4-year-old great-grandson.

The boy's father, Licht's grandson, is Jewish, but the boy's mother is not. Licht says his children and grandchildren, including the boy's father, received an appreciation and understanding of Judaism from him and his late wife.

Now that she is gone, Licht feels somewhat adrift. The boy had a brit milah, but Licht wants to make sure he continues on a Jewish path.

"I wish my wife were here to help me with it," he says. "She was better prepared. Now I've got to figure it out. I want to learn as much as I can, and that's why I went to the first meeting. I want to do the right thing." ■

Museum. from page 26

Bloomfield said, was to add evidence at a time of a resurgence in anti-Semitism and Holocaust denial.

"Keeping the International Tracing Service closed at a time when the president of a country says the Holocaust didn't happen is morally indefensible, " she said, referring to Iranian leader Mahmoud Ahmadinejad.

About 30 representatives of survivor groups attended the closed briefing; Friedman said questions were mostly technical and calm. That made for a quiet denouement to a process that at times has been roiling.

Some survivors, particularly those still seeking restitution in various forms, had campaigned for instant, internet-searchable access, and they wondered at the snail's pace of the effort to open the archives.

"We need closure, we need to know what happened," said David Schaecter, president of the Florida-based Holocaust Survivors Foundation-USA, who was not at the meeting but has been one of the most outspoken critics of the process.

The nations controlling the International Tracing Service—Belgium, Greece, France, Germany, Italy, Luxembourg, Israel, the Netherlands, Poland, Britain and the United States—had signed an accord in 1955 after assuming control of the archives from the International Committee of the Red Cross.

Privacy concerns, particularly among the European nations and the Red Cross, kept it inaccessible, officials said. Pressure from survivor groups seeking evidence to bolster restitution claims led the tracing service to announce in 1998 that it would open the archives, but finding a formula acceptable to all was difficult.

Museum staffers are specially trained to search the Bad Arolsen documents and to integrate those searches with other archives in order to provide the most comprehensive possible responses, Hollinger said.

Another consideration, according to sources, is that commission members of the tracing service who still have privacy qualms would be angered if documents were freely available on the Internet. Disagreements now could hobble delivery of databases still held by the tracing service.

Ultimately, said Friedman of the Holocaust survivors and descendants group, the goal is to integrate existing archives in the United States, Israel and Europe into a single searchable database, but that could take a decade. ■

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Sat. 11:30 - 11 • Special Sunday Brunch 11 - 3

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Vitals

Mazal tov

Sara and Joshua First on the birth of their son, Samuel Nadav, December 14.
Nigel and Ellisha Caplan on the birth of their son, Samuel Theo Kaplan.
Ilana and Ari Gafni on the birth of their granddaughter, Zohar Haya, daughter of Iris and Adam Gafni-Kane and sister to Amon.
Osnat Gafni, daughter of Ilana and Ari Gafni, on her engagement to Greg Pappas.
Maya Barr, daughter of Phil and Julie Barr, on her engagement to Chris Kulick.
Shirit Kamil, daughter of Henia and Shimon Kamil, on her engagement to Zachi Rozenberg.
Sarajane Winkelman and Dr. Terry Silver on the engagement of their son, David Silver, to Angela Aquino
Anna Boonin and Matya Gilbert-Schachter and their families on their marriage.
Richard and Eve Primus on the birth of their daughter Jessica Ruth Primus, January 11.
Rachel Carney on her bat mitzvah on February 2.
Eylam Morag on his bar mitzvah, February 2.
Rose Henkin on her bat mitzvah, February 2.
Daniel Sagher, on his bar mitzvah, February 9.
Molly Gelb on her bat mitzvah, February 16.
Alana Askari on her bat mitzvah, February 16.

Condolences

The family of Ronald Freedman on his death.
Rachel Urist on the death of her mother, Beatrice Feldbin.
Sherri Peller on the death of her husband, Dr. Charles Peller.
Ilene Friedland on the death of her father, Samuel Singer.
William Miller on the death of his father, Norman Miller.
Steve Merritt on the death of his father, Harold Merritt
Yuval Warshai on the death of his mother, Tema Devorah Warschawski.
Brad, Robin, Robert and Ari Axelrod on the death of their uncle, Raymond Echt.
Steve Weininger, on the death of his mother, Esther Weininger, on September 8
Tom and Anne Segall on the death of their daughter, Julia Segall Derfler, November 19.
Al Kadis, on the death of his mother, Bella Kadis, on November 19.
Carol Dworkin, on the death of her father, Harry Kotlarsky, on November 21.
Amy Paberzs, on the death of her father, Albert Samuel Coffman, November 21.
Mark Kessler on the death of his mother, Sylvia Reuben Kessler, on November 22.
Susan Sefanksy on the death of her father, David Sefansky, November 23.
Lev Linkner, on the death of his brother, Robert Linkner, November 24.
Lawrence Hudson, on the death of his mother, Jo Ann Hudson, November 24.
Richard Friedman, on the death of his mother, Hilda Friedman, December 6.
Amira Henig, on the death of her father, Naftali Tal, December 12.
Golina Davidovich on the death of her father, Viktor Krasyukov, December 17.
Lynne Waggoner on the death of her mother, Evelyn Applebaum, December 25.
Judy Williams on the death of her mother, Sally Honigstock, January 4.
Bill Zirinsky and Ruth Schekter on the death of their daughter, Juliana, January 16.

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18
THE FRANKEL CENTER FOR JUDAIC STUDIES'
18th ANNUAL BELIN LECTURE
with BETH WENGER
author of *The Jewish Americans: Three Centuries of Jewish Voices in America,* companion to the recent PBS documentary.
Thursday, March 6, 2008 at 7:00 p.m.
Forum Hall, Palmer Commons, University of Michigan
100 Washtenaw Avenue, Ann Arbor, MI 48109
Free & open to the general public. Call 763-9047 or visit www.lsa.umich.edu/judaic for more information

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Our Community Celebrates Israel's 60th Birthday

Celebrate Israel 60

May 4
Celebrate Israel Festival
10am- 5pm,
Jewish Community Center

May 5
Sheketak
Israeli "Stomp" Dance Group
(see www.sheketak.com)
Power Center

May 18
Songs of Israel at her 60th
Temple Beth Emeth's Kol Ha'Lev
and the Ann Arbor Symphony
7 pm, Michigan Theater

March 11
"Israel at the Crossroads: How You Can Have a Real Impact"
Lecture; Rafi Danziger, Ph.D., *AIPAC Nat'l Dir. of Research & Information*
8 pm, Beth Israel Congregation

March 14-15
"One Holy Land, Two Holy Peoples: Islamic & Jewish Regard for the 'Holy Land' and their Impact on the Current Conflict"
Shabaton with Rabbi Reuven Firestone, *Professor at Hebrew Union College-Jewish Institute of Religion, Los Angeles*
Temple Beth Emeth

March 16
All-Ensemble Concert featuring Israeli music
4 - 5 pm, Temple Beth Emeth

May 7
Yom Hazikaron (Israel Memorial Day) program and service
Beth Israel Congregation

May 11-15
7th Annual JCC Lenore Marwil Jewish Film Festival
Michigan Theater

June 1
"The Dead Sea Copper Scrolls"
Lecture; Israeli archaeologist Oren Gutfeld, Ph.D.
7:45 pm, Beth Israel Congregation

June 2008
Israeli Film Series
Beth Israel Congregation

Summer 2008
Tzofim (Israeli Scouts) Caravan
Jewish Community Center

November 2008
Community Mission to Israel
Jewish Federation

For more information: www.jewishannarbor.org/celebrateisrael
or contact Gilla Hanya-Wiesel: (734) 677-0100; celebrateisrael@jewishannarbor.org

Jewish Federation of washtenaw county
www.jewishannarbor.org